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THE
PROVINCE OF THE INTELLECT
IN RELIGION.



Cambridge :

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THE PROVINCE OF THE INTELLECT IN RELIGION

DEDUCED

FROM OUR LORD'S SERMON ON THE MOUNT.

AND CONSIDERED WITH REFERENCE TO
PREVALENT ERRORS.

BOOK I.

RELIGIOUS OFFICES OF THE INTELLECT

DEDUCIBLE

FROM THE BEATITUDES, THE LORD'S PRAYER,
AND THE DECALOGUE.

Being the Christian Advocate's Publication for 1845.

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Εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα
ἐν τῷ Χριστῷ, τὰ τε ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς. EPH. 1. 10.

LONDON:

JOHN W. PARKER, WEST STRAND.

M.DCCC.XLV.

TO

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BY WHOSE APPOINTMENT

THE AUTHOR HOLDS THE OFFICE OF CHRISTIAN ADVOCATE,

THIS PUBLICATION IS INSCRIBED

WITH EVERY SENTIMENT OF RESPECT AND FRIENDSHIP.

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RESERVE

NOTICE.

BEFORE concluding the Work of which this publication forms the first part, it is the Author's intention to point out any such suggestions or confirmations of views contained in it, as he may be conscious of having received from the writings of others. He is desirous at present of directing attention to an arrangement of the Lord's Prayer, quoted from Dr. Weber by Tholuck, in his valuable *Auslegung der Bergpredigt* (p. 390), as being nearly coincident with that which he has himself been led to adopt. This arrangement, however, though of service to him both in the way of confirmation and suggestion, did not fall under his notice till his own views of the order and method pervading the whole Sermon on the Mount were all but finally matured.

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ERRATA.

Page 18, line 10 from bottom,	<i>for</i> zeal	<i>read</i> real
25, line 14 from bottom,	Augustine	Athanasius
144, line 12 from top,	those	these
190, line 9 from bottom,	ἡθως	ἡθως
<i>ib.</i> last line,	taken	taking

THE PROVINCE OF THE INTELLECT IN RELIGION.

BOOK I.

RELIGIOUS OFFICES OF THE INTELLECT DEDUCIBLE FROM THE BEATITUDES, THE LORD'S PRAYER, AND THE DECALOGUE.

CHAPTER I.

DEFINITIONS.

THE Province of the Intellect in Religion might be briefly and truly affirmed to consist in the discernment of holiness, or of holy Being. More fully, and in more explicit accordance with our Lord's teaching, we might define it to be the discernment and exposition of the *Truths* which concern holy Being; of the *Way* or means by which those truths are realized in man; and of the *Life* in man which results from their being so realized.

Since, however, a sustained examination of the Sermon on the Mount has presented that portion of our Lord's teaching as possessing a comprehensiveness, a perfection of form and import, and a living unity in itself, which give it a peculiar value as the basis of our present enquiry; and since the same examination has led me to such a general and formal Definition of the Province of the Intellect in Religion as I believe to be at once in harmony with

these great words of our Lord, and to have an independent value of its own; I will in the outset generally define that Province to be—The discernment and exposition, in themselves and in their mutual relations, of the Names which designate—of the Persons, or Elements of Personality, which constitute—of the Blessednesses which belong to—of the Laws which determine and guard—and, lastly, of the Acts which characterize holy Being; as well in its birth and growth, as in its absolute perfection.

This, let it however be observed, is presented as a provisional rather than as a complete or final definition; as really deducible, indeed, from our Lord's teaching on the Mount, and also as being in itself an adequate formal and general definition; but still as ever open to such correction as the progress of this enquiry may suggest.

Assuming then that this, if not a complete, is for our immediate purpose an adequate definition of the religious province of the intellect; our first object will be to shew its essential consistence with that special portion of Christ's teaching which was delivered on the Mount; our second, to consider the results we may thus be enabled to arrive at, in their bearings upon prevalent errors.

These two distinct portions of the entire subject will be treated separately in the main; under the conviction that the Sermon on the Mount is, in a very important sense, a complete presentment of revealed truth in all its essential elements, and is also an instrument, or *ὄργανον*, directly available for the detection and overthrow

of the falsehoods which oppose, or which counterfeit that truth.

This general division, however, will not be regarded as precluding all notice of such forms of prevalent error as the orderly examination of the Sermon on the Mount may from time to time suggest; nor even as preventing such occasional notices from becoming somewhat fuller, in proportion to the progress which shall have been already made in unfolding this portion of Divine Truth, or to the degree in which any element of that Truth may, for its own illustration, require to be confronted with some antagonist error.

Doubtless that special end and aim of our enquiry which has seemed to have most of positive interest, is the presenting this body of Divine Truth as constituting in its integrity, a complete and living whole: and as in that character possessing, more especially for our own times, a value of a very high and peculiar kind. The accomplishing such an exposition, even in its essential principles and leading lines, of this portion of sacred Scripture, considerable as it is in length, and still more so in fulness and variety of meaning, must necessarily occupy more than one of the treatises demanded of the Christian Advocate by the conditions of his office. Possibly those conditions might have seemed inconsistent with such a division of the subject, were it not that one of the most effectual methods for supplanting any error which has usurped the place of a definite Christian verity, is the establishing that verity in its genuine form and in its living connexion with the great body of the truth as it is in Jesus: and were it not,

further, that this method tends, least of all others, to the excitement of feelings inconsistent with the sober investigation and willing reception of such truths as stand opposed to favourite notions or rooted prejudices.

It has on this account been thought expedient to fix attention, in the first place, on our Lord's more special teaching: with but slight, it may be, and occasional reference to forms of error, which, however prevalent or pernicious, will be more advantageously met *after*, than *during*, the continuous exposition of that teaching itself. A conviction that error is by such methods most effectually dealt with, may indeed well lead us to the Sermon on the Mount; for that this portion of His more special teaching, this fair and closely-knit body of the truth as it is in Him, manifests itself to us as ever more and more completely and admirably fitted for such a purpose, in proportion as our discernment of it is fuller,—as the delight with which we dwell on its spiritual beauty is deeper and more chastened.

In the course of an investigation of these words of our Lord, continued now for many years, and sustained as well by a growing sense of their high perfection, as by a growing hope of results which might prove in the end unimportant neither to the cause of divine truth, nor of human blessedness, a certain definite order and method have appeared gradually to emerge and present themselves;—an order and method which, when they dawned upon this prolonged contemplation of the subject, seemed to shed a light dubious indeed at first, then clearer and brighter,

on insulated portions of it; whilst the remainder continued to lie in darkness. Gradually however these gleams grew stronger and broader, appeared at different points, became confluent; till at length the whole seemed to present itself, in the fair light of an intelligible order, of an applicable method, of real and attainable results.

These results, this order and method, it has seemed advisable to present in the form of a synoptical Scheme or Table; though at some risk of undergoing, for a time, the grave charge of having advanced a theological novelty.

The real groundlessness of such a charge cannot be fully perceived till the exposition of this synopsis of results is completed.

Since however imputations of this kind, hastily made, serve little to advance the cause of truth, it is perhaps allowable to mention here my own personal conviction, that nothing can be presented as fundamentally new concerning religion, which is not also fundamentally false, whatever doctrines of development inconsistent with this may have been recently broached;—and to mention further a circumstance, otherwise merely personal and unimportant, regarding the previous investigation implied in this synoptical Scheme. Most of the results therein represented were arrived at several years ago; but at that time a certain portion of the subject seemed, as has been intimated, to continue still unreduced and unexplained. The results of this partial insight, though, as far as they went, perfectly coincident, or demonstrably consistent with catholic truth historically derived, did not present, in all its more im-

portant principles, the whole body of that truth; and, in particular, whilst the reality, the order and method of Sanctification seemed to stand out with its proper force and clearness; the reality, the order and method of Justification remained in this comparative obscurity. Under these circumstances, and with the most entire personal conviction, on historical and scriptural grounds unconnected with this particular investigation, that each of these great realities, with its proper order and method, constitutes an essential, integrant element of the whole living body of catholic truth, (to whatever extent their real distinctness may, at any period of the Church's life, have been less clearly discerned or again confounded, by individual minds,) this apparent absence of one such element from these investigations was sufficient to induce their entire suppression; until at all events the truth thus wanting to their integrity, should have manifested itself as a further legitimate result of renewed examination. Again, with regard to the form and order of the synoptical table, which will perhaps, at first sight, appear to have been unnecessarily or fancifully assumed; it may more truly be said that this Scheme grew out of investigations independently made, as the simplest and clearest mode of recording and presenting their results, —than that it was arbitrarily imposed upon them. Indeed, it will be found, on fuller examination, that this table contains no really important deviation from our Lord's order as recorded by St. Matthew; and that the object of any apparent change is no other than the bringing out that order, and the method which it implies, into a clearer

light. If, however, the really grave charge of affecting to present anything fundamentally new in Christianity be obviated; if the reader will for a time take it upon trust, that this examination of the Sermon on the Mount was begun and continued in the firm belief that Divine Truth is, in all its manifestations, essentially, and in the main intelligibly, consistent with itself; and in the growing hope of finding in this portion of our Lord's teaching, among all the other priceless treasures it contains, a valuable independent witness to the great fundamental doctrines of Christianity—to that whole living body of catholic truth which we have received from our fathers in the faith, and which is an inalienable possession for us and for our children for ever; and if he will further believe that the results of this enquiry would never have seen the light, had they proved to be in any degree really inconsistent with those inviolable verities;—if, lastly, he should be convinced in the sequel that some progress has actually been made towards supplying such an independent testimony to this living and quickening body of truth, and so towards the weakening and discrediting its opponents; it will then be less difficult to bear with equanimity objections addressed rather to the form in which these results present themselves, than to their real import and bearing.

The positive grounds on which it has been thought expedient to give this synopsis in the outset, will appear more fully in proportion as its meaning is explained: though it may here be said generally, that an endeavour to present the Sermon on the Mount as a whole, —complete in itself, and wherein each of its numerous

distinct elements of Divine Truth exists in living connexion with all the others,—seems to demand some such aid to the memory and to the power of mental combination, if only in order that this asserted unity and vitality may be more readily tested, apprehended, and referred to. Before this idea of a living unity has been effectually realized, (and to aid in so realizing it is the object of the Scheme, and of its μέγεθος εὐσύνοπτον), the mental effort required for retaining and combining so large a number of distinct truths, and relations of truths, must be far greater without such an assistance than with it; however real and discernible may be the links which bind them together. Independently of these, and certain other of its bearings to be afterwards noticed, I am not without hope that this synopsis when fully explained may to some students appear suggestive of a theological scheme and syllabus, based on a real and living method, as opposed to an arbitrary system—as well as of further truths, and relations of truths, beyond those which it directly presents.

With regard to the general title of this treatise, a few words may now suffice so to limit its meaning as to fix attention on those portions of the large field it presents, which are the more immediate objects of enquiry. It will be seen at once from the terms of the provisional definition already given, that it has not been thought necessary or expedient to enter into any preliminary discussions, metaphysical or psychological, concerning the Intellect, as a distinct province of our *inward* Being,—as

a constituent element of our humanity; still less into those manifold strivings after an exact discernment of the subordinate distinctions which obtain in that province, as *e.g.* between the Pure and the Practical Reason, between the Reason and the Understanding, &c., and which, with whatever positive results, have so largely occupied many of the thinkers of our own and the preceding age.

It would, indeed, be inconsistent with the plan and title of this enquiry into the religious province of the Intellect, to present any definite metaphysical or psychological theory as its necessary ground. It is proposed, in the first place, and in the main, to consider the Intellect *objectively* rather than *subjectively*;—as to what it *does* in the outward field of its activity, rather than as to what it *is* in itself;—as applied to specific objects, distinct from its own essence, and as exerting its powers upon these, rather than as being itself constituted of specific elements, or even endowed with specific capacities, powers, and energies; *e.g.* of Memory, Imagination, Judgement, &c.,—rather, lastly, than as constituting in its completeness one of those integrant elements of the human mind, whereof the other two are the Affections, say, and the Will—if that sufficiently accredited psychological analysis be for a moment assumed. Whatever light the enquiry may as it proceeds be found to throw upon such points as these, their illustration is not its primary aim. For the present therefore, at all events, the Intellect will be regarded simply in accordance with the terms of our provisional definition, namely, as that power, single be it in itself, or complex—absolutely distinct be it, or in what-

ever manner combined or capable of combination with the other constituent elements of our human nature ;—as that power within us whereof the religious office is the discernment and exposition of The Holy—of those realities and conditions of holy Being which in that definition have already been enumerated.

That this power of discerning The Holy, does, as it becomes more and more genuine—more and more of a spiritual and freely-resulting energy—necessarily act in combination with other essentially distinct and important elements of our humanity, is a proposition so far from being opposed to the results of this enquiry, that one of the main ulterior objects in view, is to present it as a truth really deducible from our Lord's special teaching.

Assuredly, in the light of no teaching can it be more clearly discerned that the mere Intellect, regarded as a separate element of our complex nature, is not, and cannot by itself constitute, the organ by which we may solidly and fruitfully apprehend the realities of holy Being, or the higher orders of those verities which concern it. That appointed organ, as in the light of Christ we hope to perceive and to make manifest, is more and other than this. For such a genuine, such a solid discerning and apprehending of The Holy, in its worthiest and most real manifestations, purified affections also and a renewed will—a will renewed from day to day—are of the last necessity. To this highest end of his Being, the whole man in all his genuine capacities, powers, and energies, must conspire. Yea more, far more, even than this does it demand of us. For what individual, what single and

unaided mind, by whatever noblest means, in whatever highest degree, harmonized and at one with itself throughout all its before chaotic and jarring elements, can be of power, worthily, or at all adequately, to discern that perfection of Holy Being which in its fulness resides in the Godhead alone? If we would arrive at any truly worthy discernment and practical apprehension of that one great life-giving object of our entire humanity and of all its living powers and energies; a personality larger far than that of the individual,—a personality ultimately commensurate with the entire humanity—must be constituted. Of that largest and worthiest human personality, individual Christian men, Christian families, Christian nations—in so far as they *are* Christian, in so far as they are renewed, that is, in the spirit of their minds—are the ordained, are the living personal elements: nor will that one Holy Being be ever indeed worthily, practically, fully discerned and apprehended on earth, until the kingdoms of the world have in this sense become the kingdoms of our God and of His Christ.

And so much may perhaps suffice to explain and limit the immediate meaning of these first words of the general title; namely, “The Province of the Intellect in Religion;” and to reserve the right of further unfolding their import, should this hereafter be found necessary. With regard to the words which follow, namely, “deduced from our Lord’s Sermon on the Mount,” it may be requisite to observe, that the examination of this special portion of our Lord’s teaching having continued during several years, and run to considerable

length, in its details and in collateral investigations; our intention is not to present the actual substance of that examination as it has been already made and recorded; but rather such of its leading results as may seem to constitute an intelligible and consistent whole—to possess some positive value in themselves, and some important bearing on prevalent errors.

From the general and comprehensive form in which these results present themselves, it will perhaps be seen that this examination of the Sermon on the Mount was undertaken and persevered in with the purpose of arriving at a clear perception of the positive truths which it contains, and of their mutual relations; rather than of finding in it an armoury of weapons wherewith to attack even abstract forms of error; still less any special views of doctrine or practice by whatever body of professing Christians actually maintained.

Doubtless this appeared the most hopeful course for arriving ultimately at a genuine discernment, not only of such abstract forms of untruth, but of those portions of error which may be mixed up with any specific body of doctrines actually maintained; and, what is not less conducive to the ends of charity and persuasion, at a discernment also of the positive truths which any such views may involve, and to which they must owe whatever real power they possess over the hearts of those who hold them.

Hence, although the present state of religious opinions and doctrines, as well as of notions and systems more or less clearly or confessedly irreligious, at home

and abroad, made it impossible either to overlook, or to contemplate without deep concern, many of the more alarming forms of prevalent error, yet the hope of contributing to the correction of these, lay, not in any immediate and direct attack to be made on their abettors, but in the more positive method of so presenting the living body of Christian truth as that it should be seen, even by themselves, to comprehend everything really sound and valuable in the mingled mass of their own opinions on religion—to exclude from that mass nothing but the false and the hurtful.

It is a power of thus presenting to us, explicitly or implicitly, the great body of catholic truth; not only in all its really distinct elements, but in their genuine relations to each other and in their general co-ordination, which has seemed, during this investigation, to stand forth ever more and more distinctly, as constituting the special value of the Sermon on the Mount for our own period of the Church's life: inasmuch as the graver errors which now harass the Church, as well within as beyond its pale, will be found to turn mainly on a failure in distinctly apprehending the relations which bind into a living whole, each constituent element of its inherited endowment of Divine Truth.

Moreover, if what has been thus repeatedly ascribed to it, be indeed a real and important, if not a primary characteristic of the Sermon on the Mount; and if further, an impartial consideration of the errors now prevalent will trace the more serious of them to the source just indicated; then, the value for *us*, of these words of our

Lord, is still further enhanced by the consideration that though a certain progress may be made in the study and appreciation of special portions of Christian Truth, independently of any clear discernment of their real relations to other constituent portions of the same Truth, this progress is *necessarily limited*, unless the genuine relations which these special portions of Divine Truth bear to each other and to the whole, are also growingly discerned. Now though it may be unjust to assert that the representatives and watchmen of the Church in our times, if compared in this respect with many of their predecessors, have failed in their contributions towards such a discernment of these relations as might furnish a firm basis for a real and practical catholic unity; it may at least be truly said, that they have not succeeded in so discerning and presenting them as to satisfy the craving which is on all sides felt, the demands which are on all sides made, for such a unity, or for some intelligible and hopeful approaches to it; and that therefore, their labours have not yet precluded the necessity for further contributions to the same end.

So manifestly indeed do the several results of this investigation conspire in presenting a genuine discernment of the relations which obtain among the various distinct elements of Christian Truth, as at once a leading want of our own times, and a main religious office of the Intellect; that such a discernment of these relations might, with no very essential injury to the comprehensiveness of the provisional definition already given, be regarded as *κατ' ἐξοχήν*, *the office*, as being, at least

for our own times, the special and characteristic office of the Intellect in religion. Indeed, on referring to that definition, we shall be at no loss to perceive that a power of discerning and setting forth, *in their mutual relations*, the various elements and conditions of holy Being there enumerated, does, of necessity, imply and involve the power of discerning and setting them forth *in themselves*; — of discerning and setting forth, that is, each of these several elements and conditions of holy Being in its own distinctness, in its proper attributes and characteristics. And a little further consideration will lead us to the conclusion, that the discernment and exposition of these *relations*, is the more special at once and more comprehensive, is a higher and nobler office of the Intellect: both because a genuine discernment of these spiritual realities and truths themselves, in their individual distinctness, is, of necessity, implied in a genuine discernment of their mutual relations; and because such an insight into these relations is absolutely necessary to the apprehension of all these distinct elements themselves, contemplated as a living whole.

Another reason why the religious province of the Intellect consists, for our own period of the Church's life, rather in a discernment of those relations, than of the distinct truths, or distinct bodies of truth thus related to each other, is the reason so frequently, and somewhat quaintly, assigned by Lord Bacon, for the special cultivation of certain branches of learning; namely, that our actual knowledge of the distinct portions or elements of Christian Truth may be noted as not wholly inadequate:

whereas our knowledge of the real relations which obtain among them, must, by comparison, be reported deficient.

It would be premature to enter here upon any proofs or examples of such a deficiency as actually existing—as actually and deeply prejudicing the interests of catholic truth among ourselves: inasmuch as the scheme of this enquiry demands a *previous* investigation of our Lord's special teaching; and inasmuch as it is in the light of that teaching alone, that we would willingly approach either the controversies which at present vex the Church, or the prevalent errors which have in our times conspired to mar the fair lineaments and proportions of Christian Truth.

Perhaps, however, a single glance at the history of the Church may not, even in this stage of the enquiry, be out of place. For without stirring present controversies, or prematurely dealing with existing forms of error, such a glance may at least serve in part, to illustrate what is meant, on the one hand, by “distinct elements of Christian Truth,” and on the other, by the relations which obtain between those elements and which bind them into a real, intelligible, and practical unity. Moreover, if we can perceive that a full discernment of the relations really existing among the several elements which together constitute the great body of catholic truth,—really endowing that body with its living and spiritual oneness, was, even in the earlier and simpler periods of the Church's life, wanting to the complete integrity of that life; and if we can further learn from the lessons of history, that this want, so far from decreasing

in proportion as her life unfolded itself—as it gradually took up into itself and glorified each varying form, each new development of our manifold Being; became, on the contrary, ever more urgent, ever more intimately present to the deep and secret feelings, if not to the consciousness of men;—shall we not be led to infer that this same want cannot but have gone on increasing—cannot but be still more urgent now? For now the requirements of our humanity are far more varied, its self-consciousness far more fully developed;—now, even the rapidly-increasing complexity of its mere civilization, demands (if we would prevent it from becoming a godless civilization, and so from crumbling into dust) an unfolding no less continuous of all the real and intelligible grounds of a Christian and spiritual, that is, of a genuine and solid unity.

If then we look back upon the history of the Church, and of the heresies which from time to time have beset it, we shall find, that at each period of its life, the weaknesses and defections under which it has laboured, have originated rather in an undue strain on some special portion of the whole body of Christian Truth, than on any fundamental misconception of such distinct portion itself. And again, that this undue strain upon a part, may ever be traced back to a failure of discernment as to the relative importance of that part—as to the real relations which bind it up into living oneness with the whole.

And if on examination, this principle should be found to account for many of those weaknesses and defections, we need not be deterred from availing ourselves of its light, by any fear of being thus betrayed either into a sentence

of condemnation on the representatives and champions of the Church at any particular period of her life, or into an excess of lenity towards those who, at that period, stood opposed to her. The history of the later and more complex, as well as of the earlier and simpler portion of the Church's life, was written for our instruction; and in studying it we are studying the method in which God is ever mingling that once hidden leaven of Divine Truth with the *φύραμα τῆς ἀνθρωπότητος*—with the whole mass of the humanity, until that whole mass be thoroughly leavened. That we should find this process absolutely completed at any one moment of the Church's life, either for the whole humanity, or for that part of it which is already under her influence, or for any subordinate portion or individual comprised in that part, we are far from being concerned to maintain,—we are, indeed, far from being justified in maintaining, by the declarations whether of revelation or of history. Nor could we, for example, be justly accused of an irreverent estimate of Athanasius; nor of denying, or in the slightest degree undervaluing, his zeal and effectual championship of God's revealed Truth, were we to assert that his peculiar and appointed office consisted in bringing out into a clear light, in maintaining against impugners, and in permanently embodying for the Church's use, those great fundamental verities which regard the objective Being of the Godhead; in laying thus the solid and enduring foundations of a sound objective theology; in refuting thus, and excluding by a real preoccupation, heresies which—though they then came to a head in the person of Arius, and

though their reappearance from time to time may be attended with varying modifications—are yet ever reappearing, and are hardly, if at all, less rife in our own day than in his. But were we to assert, further, that it was given to Athanasius to possess an insight equally full and clear into every other portion of Catholic truth; that the realities of the humanity, for example, the things which are in man, stood out before his spiritual discernment with equal distinctness; so that he was of power to edify the Church no less effectually with regard to this portion also of the whole truth;—or again, that he was further endowed with that discernment which perceives and can unfold not only the truths which regard, on the one hand, the real Being of God, and on the other, the real Being of man, but those also which concern the manifold relations subsisting between these two different orders of truths:—were we, I say, further to assert this of Athanasius; we should be maintaining what we are neither bound *a priori* to hold, nor justified by history in holding.

Nor, again, would it imply undue lenity to Arius and his followers, were we to assign, as one ground of the extensive development of that heresy,—not so much any reaction directly caused by a strenuous enforcement of those great fundamental verities of objective theology which Athanasius was raised up in the Church effectually to proclaim,—but rather the state of comparative obscurity and abeyance wherein those other elements of Catholic truth as yet remained, which were in God's order and by His Spirit to be shewn more distinctly and fully to the Church at a later period of her earthly life: for that in

this sense, Christ has ever many things to expound to us by His Spirit energizing in the Church, which we cannot bear now.

Such examples it were easy to multiply; but every one's memory will suggest a number sufficient for our present purpose, which is rather briefly to exemplify a principle, than to enumerate its historical manifestations. Upon that principle, there is nothing inconsistent either with reason or with revelation, in our holding, that even as it was the ordained office of Athanasius to endow the Church, for all succeeding periods of her life, with an effectual exposition of the great fundamental truths regarding objective Deity—regarding the Triune and Tri-personal Godhead; so, at a later period of her life, was it the commission of Augustine to kindle that steady light, which brightened in the hands of Luther, and which it is not the least important of our own Church's intrusted offices to feed, to trim, and to transmit;—that light, which brings out palpably and practically the most important and fundamental relations which, in the same divine order, subsist between the Godhead and the manhood—between the realities of the Deity, on the one hand, and the realities of the humanity on the other,—and which, in order to this, brings out into the same distinctness these latter realities themselves; thus more fully endowing the Church with those truths also which especially regard the personal Being of man—the actual, as well as the real, state of our humanity. For what, indeed, are the great distinct, yet harmonious doctrines of Justification and Sanctification, but the practical expo-

sition of those fundamental relations? Or what was the object and result of the great controversy between Augustine and Pelagius, but the practical determination, for the Church's perpetual use, of the actual or fallen, as well as of the real or renewed, state of the humanity? And here, again, may not the same principle be pleaded in mitigation of our sentence on Pelagius? Are we prepared to assert that in Augustine's age, and in Augustine's mind, nothing remained in comparative abeyance and obscurity regarding the freedom of the Will? Did he discern and expound the whole truth relating to that profoundly mysterious, and not less profoundly and practically important subject, with equal clearness? or was there no part of this truth which it was not yet in God's order fully to unfold; which the Church could not yet bear to be fully unfolded to her; and which, it may be, she has yet to learn?

If we be at all justified in such a view of the Church's history—if it be indeed in God's order, that at successive periods of her life, successive portions of the whole Truth once delivered to the saints, are brought out and unfolded with greater distinctness—with more practical fulness,—in proportion to her ever-growing and ever-varying requirements:—if, again, each of these fuller unfoldings of any portion of revealed Truth, under God's Spirit wrestling ever to that end with the spirit of man, becomes, so soon as it is made, a permanent and living possession of the Church:—if, lastly, no one of these repeated accessions to her treasures of spiritual knowledge can take its fitting and permanent place as

a living element of that Truth on which her own life is sustained and quickened, excepting in so far as it is discerned in its real relations to the whole living body of Truth which she already possesses, including all such previous unfoldings of it ;—then it is clear that the task of discerning these relations, of assigning to each of these great verities, its proper place and office in the whole Christian scheme, its real bearings on every other portion of that scheme,—must become a task of continually increasing importance. And although charity may plead for such as Arius or Pelagius, that their errors were of the age as well as of the men, and that they might have been in part misled by dim anticipations, and prophesyings of something yet wanting to the entire circle of realized Catholic Truth ; such indulgence can by no means be extended to our own more practical heresies, to our too frequent practical neglect of those clearly and fully developed forms of revealed Truth wherewith we have been endowed—through the very controversies which these men to their own ruin provoked—by the spiritual wisdom and energy, the earnest and persevering contention of mind, of the great Catholic champions their antagonists, who in the spirit and power of Truth prevailed against them.

And must we not, indeed, confess ourselves guilty in this matter? Do we, on whom the ends of the world are come,—before whose eyes so large a proportion of the whole living complex of Catholic Truth lies unfolded,—who have been thus endowed with the high privilege of exercising ourselves effectually, in a reverent

and discerning contemplation, not only of the deep things which concern the Being of God, and which so fixed and filled the adoring gaze of the earlier Church, but also of those hardly less mysterious things of a man which the spirit of man thus prepared and informed can apprehend; yea, more than this,—of those spiritual links also—those real and living relations, through which, having been at twain, we are again in Christ at one with the Father—do we, I say, being indeed,—through the manifold and long-continued workings, in and by the Church, of the Spirit which proceedeth from the Father and the Son,—thus richly endowed; either discern aright, or worthily employ, the intrusted treasure?

And let us, whilst answering this question, bear in mind that there are many ways wherein we may fail in such a genuine discernment and application of their labours.

We may regard them simply as antiquated controversies, in which, whatever might have been their importance at the time, we have no permanent or practical interest: the results of which constitute for the Church no real addition to her store of available truth, and impose on ourselves no real obligation to enter into the labours of these our great predecessors—to build onwards, where that is possible, solidly and practically on their foundation; clearly to discern and present, as effectually connected with each other, as living elements of the great body of revealed Truth, the several distinct portions of that Truth, by their zealous labours successively brought out into a clearer light, into a richer and more available fulness.

And as we are too liable thus to err in defect, so in the direction of excess, are we not seldom prone to dwell with an idolatrous affection, or with an exclusive reverence, on some one of the possessions bequeathed to us by our Fathers in the faith—with a reverence, it may be, whose very intensity blinds us in part to the true character and real value of that very spiritual possession which is its object. Thus, with reference to those fuller unfoldings of revealed Truth as it concerns the Being of the Godhead, which are more especially due to Athanasius and the teachers of the Eastern Church, we may err, not indeed in regarding these important accessions to our objective theology as matters to be received and contemplated in a spirit of reverential faith; but in permitting this reverential faith to degenerate into a superstitious awe, blinding us to the untold and inexhaustible wealth of knowledge and wisdom which are at once veiled and revealed in these fundamental and most pregnant verities—to their unnumbered bearings upon every other portion of theological truth, yea, upon the whole of our complex life, practical as well as speculative.

If, through such a spirit of slavish and superstitious awe, these great living and quickening verities have become for us, as it were, mere idols; or if, again, through any lurking and most unfounded preconception, that they can have no real, at all events no large and fruitful, bearing on our practical theology and life, 'no living connexion with every other element of our spiritual well-being, we have suffered these life-giving verities to shrink and wane into mere fading notions, slumbering as it

were powerlessly among bygone memories, in some secret chamber of the soul; and, if not speedily refreshed and sustained, ready to perish in this lethargy;—if, through such a want of living and practical faith in, and consequent genuine insight into their reality and importance, we are any of us tending towards a secret persuasion, a fancied discernment, that these essentially fundamental and all-important realities into which we are baptized, are, if they be so much, not more than purely speculative truths, the absence of which from our scheme of faith might indeed impeach our orthodoxy, but could in no intelligible or conceivable manner affect our religious life and practice—if these things, if any of them, be so with us; can we be said to have rightly discerned, to have duly entered into, to have faithfully and effectually carried out, as we were bound to do, the labours of Augustine and of his fellow-workers, our earlier ancestors in the faith and family of Christ?

Or, again, if another charge be brought against our own times, and against ourselves as teachers and hearers of the living Word—as men whose privilege it is, under the guidance and monitions of the Spirit, to have all truths, in whatever fulness hitherto unfolded, brought to our minds, and to be led ever onward to a clearer apprehension of the whole living body of truth;—have we, as really entering into this high privilege and its corresponding duties, in such wise discerned those two great verities of Justification and Sanctification which unfold the chiefest relations between the Godhead and the manhood, as will enable us effectually to maintain and

present each in its own essential distinctness, both in their essential harmony with each other, and with all the great leading elements of Catholic Truth? Or if we have failed in attaining or in earnestly striving after the accomplishment of this, can we be rightly said to have entered into the labours of Augustine and of Luther; or to have given ourselves to the carrying out those labours, as by manifold titles we were privileged and bound to do? For indeed—and we cannot too often repeat this—it is our great privilege at once and duty, thus to collect and preserve, thus to combine and apply, the fruits of those countless victories which the Spirit of God, ever wrestling with, and prevailing over the spirit of man, has in all periods of her life obtained for the Church. It is our privilege to discern in these several conflicts, the battles of one great war—in these treasures separately gained, the spoils of one great victory; and if, indeed, there be in us no growing perception of this essential unity, as well in the divine purposes of that one real warfare as in its ever proceeding results,—to us may be righteously addressed our Lord's rebuke, that we know not what manner of spirit we are of.

Again, if we discern not, as thus constituting one entire and thoroughly consistent scheme of truth, all these clearer unfoldings of the revealed Godhead, as well in its own objective Being as in its relations to ourselves; how shall we hope effectually to disentangle and unfold that more intricate portion of Christian theology which may be contradistinguished as its subjective element, whereof “the main haunt and region” is no other than

the humanity itself—the heart and spirit of man,—the humanity, however, not merely as in its simple and normal condition, but in a condition the true nature of which cannot in God's order be adequately and practically apprehended without a previous or accompanying apprehension of the two other great constituent portions of revealed truth which we have just been considering;—the verities, I mean, first which concern the real objective Being of God, and next, those regarding the relations really subsisting between the so revealed Deity and the humanity. For be it remembered, this part of our Christian Theology presents no simple questions for our solution. What we have here intelligibly and practically to unfold is not merely the Being of man in its real or normal state—man, that is, as created in, or already renewed after, the image of God: though this, indeed, is one essential and important part of our subject matter. Nor, again, have we only to deal with and expound the Being of man in its unreal or abnormal, that is, in its wholly unrenewed state: though such an exposition must also take its place in this more subjective department of our Christian theology. That department, in its completeness, further involves a practical discernment and unfolding of these two states of the humanity contemplated as co-existing, not only in the same societies of men, but in the same individual minds, and that in every possible variety and intricacy of combination. And, lastly, it involves a similar discernment and unfolding of the methods whereby these great revealed verities concerning the Being of God and the Being of man, and

concerning their mutual relations, are of power to transform the false humanity, by renewal in the spirit of its mind, and through the same renewal to conform it to the image and likeness of God. Not till we have practically solved these problems can we be affirmed to have adequately cultivated this special field of theology;—not till we have shewn, intelligibly and practically, what are the real bearings on man, of the great verities regarding the Godhead, which are by Christ revealed to us;—what are the real relations of those verities to our Being, in virtue of which they are of power to transform that Being from its evil and fallen state, and to conform it to the image and likeness of God,—have we attained any effectual solution of the main difficulties of this part of Christian theology.

Hence it is that we may most truly regard the department of theology which has to do chiefly with our own Being as, in a practical sense, more intricate and difficult than that which is mainly occupied with the revealed Being of God: since, independently of the solution of its own peculiar difficulties, it implies also and demands an actual mastery over, a genuine discernment and application of, those very fundamental verities with which that objective theology is specially and properly conversant.

Let thus much then suffice to illustrate, from the Church's history, that necessity which is now daily manifesting itself more and more distinctly—that necessity under which we ourselves are labouring with throes ever more and more convulsive—the necessity of discerning, in order that we may be enabled to apprehend and receive

into our spirits, as one living whole, that Truth as it is in Jesus, which, so discerned, can and will make us free; can and will bind us together in the unity of the Spirit, in the bond of peace. By us, if we would be healed of our deep and open wounds; by us, if the breaches of our Zion, of that great city set on a hill, which cannot be hid, are to be closed; by us must this Truth be discerned—not as Truth broken into fragments, whether these be fragmentary texts, or fragmentary doctrines, or fragmentary systems,—but as Truth at one with itself, as Truth whereof each living element is discerned in its own proper distinctness, in its own living form and import; wherein all these members of the living Body of Truth are discerned in the genuine relations they bear to each other. Thus at length may we hope, not only to speak, but to *do* the Truth,—ἀληθεύοντες ἐν ἀγάπῃ; thus, and thus only, may we hope, with a hope that maketh not ashamed, to grow up in all things unto him which is the Head, even Christ.

CHAPTER II.

GENERAL VIEW OF THE SYNOPTICAL TABLE.

It will be observed that the *vertical* line passing through the middle of this nearly circular Table, is inscribed, above its central point, with repetitions in order, of the letters, F, S, H, or of those letters combined into a single character; whilst below that point, the same line bears the names in order, of the Tempers or dispositions of mind, pronounced by our Lord to be blessed.

Again: the other line passing *horizontally* through the middle, bears inscribed on or distributed about its right-hand portion, in definite order, not only the whole Divine Revelation and Law explicitly given by our Lord on the Mount, but (as implied at once and unfolded in this Christian Law) the Law also which was by Moses, which comes to a head,—and which here has its representative—in the Decalogue. In the same right-hand portion of the Table, and as also implied in the Sermon on the Mount, that earlier Patriarchal Dispensation is represented by the Names in order, of the Patriarchs themselves.

It will be seen therefore, that not only the whole revealed Law of God, but the whole body of Divine Revelation which has actually been given to man,—excepting that earlier portion of it which was made through Noah,—has, in this synoptical Scheme, its representatives.

If then we begin from the upper portion of the vertical line, this column of the Patriarchs occurs first:

and next to it, the Beatitudes in their proper order, and as distinct from the Christian *Law* given on the Mount.

Whatever, indeed, be the real character, and whatever be the real bearing upon the rest, of that special portion of this whole revelation which was effected through the Patriarchal family, it had clearly a character and bearing of its own, distinct from those of a *Law* properly so called. And the same may be said of the Beatitudes, as constituting a distinct portion of the entire revelation made by our Lord on the Mount, and as, together with the full and final Christian Law then promulgated, making up the whole of that Divine discourse which is the immediate object of our contemplation.

Again, casting our eye on the left-hand portion of the same horizontal line, we shall find similarly inscribed on, or disposed around it, the Lord's Prayer in its proper order.

If, therefore, we take that upper portion of the vertical line, which is inscribed, in a certain definite order, with the first letters of God's Holy Name, (as the Father, the Son, and the Holy Ghost,) or with those letters combined into a single character,—to denote the Deity—the Triune and Tri-personal Godhead—in all that fulness of its final revelation wherein it has by Christ been both revealed to us, and at our baptism put upon us; and if, further, we take that lower part of the same vertical line, whereon are written the names of the blessed Tempers or dispositions, to denote the humanity—to denote, that is, our own Being, according to its genuine idea as revealed and commended to us by our Lord on the Mount—then the

whole right-hand portion of the table, grouped round its central line, may be conceived as presenting generally the utterances of God to man—everything which has proceeded, and is ever proceeding, to us-ward out of the mouth of God: whilst the whole left-hand portion, similarly referred to its central line, may be regarded as in like manner presenting the utterances of man to God; as, when discerned in its fulness, really containing, whether explicitly or implicitly, all the revealed and ordained communings of our Spirit with His. So that, speaking as yet generally, we have here denoted on the vertical line the revealed realities of the Being of God on the one hand, and of the Being of man on the other: whilst we have similarly denoted on the horizontal line those relations of communion which are, in and for themselves, the highest and the most blessed of all the relations revealed by Christ, as subsisting, or capable of subsisting, between God and man; and the full or the adequate realizing of which does also, in the divine order, imply the full or the adequate realizing of whatever other genuine, though less important and less blessed, relations between our own spirits and their heavenly Father, are in Christ revealed to us.

And now that we have obtained some general notion of this Scheme as intended to present synoptically, first, the revealed Realities of the personal Being of God and of our own personal Being; and next, the form and import of that real and personal communion which in Christ alone is finally revealed, as capable of subsisting, as ordained actually to subsist through Him—of that communion which virtually implies in itself all the in-

ferior relations which can subsist between our spirits and their heavenly Father;—we may proceed, and at first, with the same generality, to point out the order and method which obtain in this communion, whereof we have already in its great outlines discerned the substance. Now the order of these communings of God with man, and the returns Godward which, in consequence of them, become possible on the part of man, may be contemplated, first, as an order *in Time*—as that historical order in which they actually took place and succeeded each other: and the first important truth regarding this order is, that the absolute origination and beginning of the whole scheme of remedial religion, and all the subordinate beginnings which that scheme contains, are *from God*, not *from man*—from heaven above, not from earth beneath: and that it is the words and things, בְּלִדְבָר, $\pi\acute{\alpha}\nu \rho\acute{\eta}\mu\alpha$, not which man originates or utters as from himself, but which God originates and utters to him, which alone man can again effectually and livingly utter to God, and which thus return not empty, but are ever accomplishing the work whereunto they are sent.

This truth is denoted in the Table, by making all such origination, whether primary or subordinate, take place from that upper portion of the vertical line which is inscribed with the Holy Name; and by representing all communications from God to man, all revelations of Holy Being and of righteous Law, as passing from this upper portion thus symbolizing the Deity, as proceeding in the nearly circular direction of the writing downwards to that lower portion of the same line which represents the huma-

nity ; and as, in the same continuous course, returning again from man to God, through the ordained and fitting channels of holy contemplation, prayer, and praise. These blessed returns of communion from our souls to God, —these breathings forth to Him of the imparted spirit of righteous Law, are represented as ascending to Him clothed in the perfect words vouchsafed to us by our Lord on the Mount, words which fitliest belong to, and most fully express, those highest energies and acts of devout contemplation and prayer, of which our humanity, as in Christ renewed after the image of God, is capable ; and in which all the other holy energies of that daily renewed humanity are comprehended and perfected.

And here, with regard to the selection of that economy of which Abraham is the head and representative, for the commencement of this scheme considered historically—considered, that is, as representing not merely the *substance*, but also the *order in Time*, and so, in one important respect, the *method*, of God's communications to man ; it would doubtless have furnished a somewhat fuller expression for that whole Divine Revelation which it is intended to represent, had an earlier point of time been assigned as the absolute and formal beginning of remedial religion, properly so called. For, without reverting to the yet earlier shadowings forth of the Great Remedy, we may justly claim for the dispensation which was by Noah, if not its own baptism, at least its own witnessed covenant, its own blessing and its own law. One reason for the later point of commencement adopted in the tabular scheme, depends on a principle which

throughout the enquiry will be found of weight—the principle that each succeeding Divine Revelation implies in itself, and carries out more fully, that Revelation which in the order of time has preceded it. Thus we may rightly regard this earlier, though real and important dispensation by Noah, as implied and involved in the succeeding dispensation by Abraham. And, from the great simplicity of the Noachic dispensation, we may do so in this case, with little loss of absolute truth and clearness.

Doubtless, it is possible that we might also, without important loss of absolute truth, similarly regard the Abrahamic, including the Mosaic dispensation, as essentially implied and involved in the Christian, and might so make our absolute beginning with this last. Nevertheless, from the closer connexion of these revelations with Christianity, and from their greater richness of real and symbolic import, we could not do so without materially detracting from the unity as well as the fulness of our exposition.

This, however, though perhaps a sufficient ground for beginning with the Patriarchal dispensation, as a fitting point for the commencement of a general exposition of remedial religion, might be thought an inadequate reason for any direct reference to that dispensation, whether in the outset, or during the course, of an exposition of the Sermon on the Mount; and might, indeed, have appeared so to me, had I not, during the investigation of this particular portion of Scripture, been irresistibly sent back to that earlier unfolding of the Divine Mind; by the discernment of relations between them so deter-

minate and important, as to justify, if not to demand, such an explicit reference.

How far I may succeed in conveying to others my own sense of the closeness and importance of those relations, remains to be proved: suffice it at present to point out the Call of Abraham, as the beginning in historical order of that whole Scheme of remedial religion which is presented in the synoptical table, as being explicitly or implicitly contained in the Sermon on the Mount; and to assume the existence of such relations, so far as is necessary for a general explanation of that table.

And here, before proceeding further, it may be well to say a few words on the general principle just exemplified: not merely because it allows a certain liberty of choice in fixing on an historical point of commencement, but also because it will be found to possess a real importance in itself. It is the principle, that no word or thing which issues from the mouth of God ever really perishes; and that therefore each preceding revelation of Holy Being and of Holy Law, to whatever extent that revelation may be symbolic, and to whatever extent it may be real, has indeed, though it may appear to die, its resurrection and its glorification, in the next succeeding economy. Thus, were we to take the Christian revelation and economy as our point of departure, we should, as it unfolded itself before our eyes, discern the patriarchal and the Mosaic thus glorified and raised in it to the power of a new and endless life. These two last mentioned, indeed, though in a certain limited sense they may be regarded as distinct from each other,

do yet essentially constitute one entire dispensation; the second, namely, in historical order—in the same sense wherein that which is by Noah constitutes the first, and that which is by Christ the third, of these successive economies, or unfoldings and applications of remedial religion.

Again: were we to begin with the dispensation which is by Abraham and Moses, we should find similarly taken up into, and glorified in these, that still earlier Noachic dispensation which, though not without its important and essential foreshadowings and preparations, was yet the formal beginning of remedial religion; having, as have each of the two succeeding economies, its own covenanted blessedness, its own sacramental symbol, its own revelation of holy Being, and its own promulgation of righteous Law: and having, further, its own enduring twofold results. First, The endowing God's Church and world with those things which it was fitted and ordained to accomplish. Secondly, The manifesting to God's Church and world what those things were which it was *not* fitted and ordained actually to accomplish, to whatever extent it might be ancillary to their ultimate accomplishment.

In order to illustrate in some degree so important a principle, it may be advisable, even in this stage of the enquiry, to present a sketch, slight indeed, and as it were in mere outline, of this threefold economy. The general plan of the work does not admit of this sketch being filled up, until the Sermon on the Mount has itself been examined: inasmuch as the spiritual realities adumbrated and symbolized in the earlier dispensations

are not manifested—and cannot be rightly apprehended and dealt with—as *realities*, until we have entered into the spirit of that last and fullest dispensation, whereof these great words of our Lord contain all the living elements.

Let it then, for the present, be *assumed*, that the dispensation which is by Christ, and under which we live, may be rightly designated in itself and distinguished from God's other economies to us-ward, as the dispensation of the Life of the Kingdom; and again, that the dispensation which was by Abraham, Isaac, and Jacob or Israel, and his children, may be rightly designated and distinguished as the dispensation of the Life of the Family: and, similarly, that the earliest formal economy of remedial religion, that namely by Noah, may be justly characterized as the dispensation of the Life of the Individual.

Let us further arrange in a synoptical form these three dispensations under the essential and leading constituents of each, which have been already mentioned.

They may, with sufficient detail for our present purpose, be thus represented :

1. <i>Dispensation of the Life of the Individual.</i>					
Covenanted Blessing.	Sacramental Symbols.	Revelation of Holy Being.	Revelation of Righteous Law.	Results.	
The promise not to destroy but to preserve life.	Symbolic and real Baptism by the Flood, as underlying and pervading all the subsequent Dispensations. The Rainbow.	By and through Noah a perfect man in his generation, and a preacher of righteousness.	Law forbidding the destruction of human life. Forbidding the eating of blood.	Reverence for and preservation of the Individual Life.	Failure in any adequate constitution of the Family Life. Entire failure in the constitution of the Life of the Kingdom, in which the city of Confusion.
2. <i>Dispensation of the Life of the Family.</i>					
That in Abraham's seed all nations of the earth should be blessed.	Circumcision and symbolic baptism, in the Sea & in the Cloud. Symbolic Eucharist in the Manna, & in the Rock they drank of.	By and through Abraham, Isaac, Jacob, and the twelve Patriarchs.	The Mosaic Law coming to its head in the Decalogue.	Reverence for and preservation of the Individual Life.	Reverence for and adequate constitution of the Family Life. Reverence for and partial constitution of the Life of the Kingdom, but ultimate failure of that Life.
3. <i>Dispensation of the Life of the Kingdom.</i>					
The constitution of a spiritual and real Kingdom in the Heart of man.	Baptism. The Eucharist.	Real revelation in and by Christ at once of the Holy Being of God, and of the holy Being or state of man.	The Law of Christ coming to its head on the Mount.	Reverence for, true constitution and preservation of, the Individual Life; coming to its head in personal salvation.	Reverence for and true constitution of the Family Life coming to its head in the Life of that great Family which in heaven and earth is named after Christ. Reverence for and constitution of the real and enduring heavenly and earthly Life of the Kingdom, each real Christian being, as Prophet, Priest, & King, a true and integral member of it.

Now this Noachic covenant and economy, though in common with the succeeding dispensations, foreshadowed as well by other means as more especially by the promise to Adam regarding the Seed of the Woman, and the acceptance of Abel's sacrifice as a sacrifice of righteousness, is yet clearly the first in historical order possessing all those great characteristics of a formal dispensation of remedial religion which have just been pointed out as common to it and the two succeeding economies. And our intuitive perception that this is so, is entirely consistent with another principle sufficiently pervading all these economies, to deserve here our special notice—the principle, I mean, that the law restraining and punishing any sin is not explicitly promulgated as a penal law by the Divine Lawgiver until the sin itself has sufficiently manifested, in its fruits, its evil and deadly nature. Thus, for example, that first general form of the law forbidding the destruction of human life, which constitutes the moral, as opposed to the ceremonial and symbolic law of the Noachic dispensation, was not explicitly and penally promulgated, was not guarded at once by an express and definite penal enactment and by an express and definite revelation concerning the Being of God and the Being of Man, till long after the first great violation of its spirit in the transgressions of Eve and of Adam—not even till long after the first complete violation of it by Cain, as well in its abiding spirit, as in its letter not at that time expressly revealed.

Down even to the time of Noah, through all the prolonged antediluvian lives, of Adam, Seth, and Enos, of

Cainan, Mahalaleel, Jared, Enoch, Methuselah, and Lamech; nay, further, during the first six hundred years of Noah's own life was the venom of that old serpent permitted to mix itself with and ferment in the mass of the humanity, and to work its living death: to the end the deadly nature of that venom might be the more feelingly apprehended and discerned.

Then, when the plague had arrived at its height, even at the virtual destruction of the race—then, when the earth was corrupt before God and filled with violence, when all flesh had corrupted his way upon the earth; God, by a dispensation at once penal and merciful, washes away from its face the sinners with their sin—destroys at once the destroyer, and the destruction he had wrought. And even as Christ has no sooner risen from the waters of baptism, and the fierce beatings of that storm of temptation which He endured forty days and forty nights, and fell not, than he reveals from the Mount those realities of Holy Being, which, as they are His holiness, are at once the holiness of God and the holiness of man,—than he promulgates with authority, from that more world-commanding eminence than Ararat or Sinai, the full and final form and import of that righteous law, which is at once the law of His own and of all Holy Being;—even so, to Noah, and by him, as the sole representative at once of the Church and world, after that primal and mysterious washing away of sin, are uttered with Divine authority the first great remedial revelation of Holy Being, which has in it the living germ of all succeeding ones—“In the image of God made he man”;—the first

great remedial promulgation of righteous law, wherein, as in their dark root lay hid all future unfoldings of the same, "Whoso sheddeth man's blood, by man shall his blood be shed,"—the first promulgation, symbolic at once and real, of the same fundamental law, in its yet holier meaning, "Flesh with the life thereof, which is the blood thereof, shall ye not eat."

The deep and far-reaching import of this first great remedial revelation by Noah, of Holy Being and of Holy Law, will be seen more clearly and fully when we return to it, (through the revelation which was by Abraham,) from a more earnest contemplation of that absolutely real or spiritual life of the Kingdom, which comprehends within itself, and which alone can fully expound to us, either the intervening Patriarchal and Mosaic economy, or this primal dispensation of the Individual Life.

But though we have on this account, and for greater facility of synoptical representation, chosen that second dispensation for the commencement of our Scheme ; and though the dispensation by Noah may, from its extreme unity and simplicity, be easily apprehended, and borne in mind, as a whole ; without such aid to the powers of memory and mental combination as we have endeavoured to supply for grasping, in their real unity and distinctness, and in their real relations to each other, the two succeeding dispensations ;—still it is, in the first place, absolutely necessary that we should thus grasp and hold this first dispensation *as a whole*, in order to our adequately discerning in it, as well as in each of the two distinct

dispensations succeeding it, one integrant element of the entire scheme of remedial religion.

This primal revelation, then, which is by Noah, will be found in both its branches—namely, the revelation symbolic and real of Holy Being, and the revelation symbolic and real of righteous and Holy Law—absolutely and livingly fundamental.

Well, indeed, may that revelation of the realities of Holy Being deserve this character: for if we are to search anywhere for the true idea of the Being of man, whether as an object of our contemplation only, or as an idea *regulative* also of that Being, or as further, under God, livingly *constructive* of it,—an idea in the light of which we may “build up the Being that we are”;—where, I would ask, may we search with better hope of finding this fair and fruitful idea of man, than in that determinate counsel at once and decree of the Godhead, which preceded the act of his creation, “Let us make man in our image, after our likeness”?—or what other verity than this can, by possibility, supply a real and living basis for remedial religion—a real and living basis, that is, for the apprehensible and so remedial revelation to man of the Holy Being of God—for the apprehensible and so effectual explanation of the methods whereby the ever-unfolding revelation to him of that Holy Being has been, can alone be, fruitfully accomplished?

See we not that this great primal idea is itself the idea of a mediator between God and man?—that it enables us solidly to apprehend those revelations of Holy Being which clothe the attributes and characteristics of

the Deity, in that language, symbolic at once and real, furnished by the attributes and characteristics of the humanity?

It is this great fundamental verity, contemplated in conjunction with that of the religious growth and unfolding of the humanity, through these successive dispensations, which enables us at once to apprehend, and to see the necessity of another principle of the highest religious import,—the principle, I mean, of symbolic teaching; and to discern and enter into the manifestations of that principle, which meet us at every step in the sacred history.

Any general exposition of this symbolic teaching—of the admirable richness, precision, and beauty of its language,—would here be out of place: we shall therefore limit ourselves, at present, to a few remarks on its general character, and to such examples of it as the illustration of our Scheme may require.

We have already defined the religious province of the Intellect to be, a discernment and exposition, in themselves and in their mutual relations, of the Names which designate—of the Persons or Elements of Personality which constitute—of the Blessednesses which belong to—of the Laws which determine and guard—and lastly, of the Acts which characterize, holy Being; as well in its birth and growth as in its absolute perfection.

Now to whatever extent any or all of these things regarding holy Being—specially regarding the one absolutely Holy Being—cannot, at any particular period of the religious education, whether of the human race or of the individual mind, be discerned by us in all the fulness of its

reality, and in that fulness brought within the sphere of our effectual apprehension; to the same extent there must of necessity be supplied *somewhat intermediate*, between these realities of the Divine Being, and the created mind which would contemplate and apprehend them;—something which will so present to it these realities and relations of Holy Being, that it may discern and apprehend them with the utmost fulness and truth whereof it is actually capable.

Supposing then mankind, at any given period of their religious education, or immediately before the first direct and formal revelation of remedial religion, to have been incapable of at all discerning or apprehending *the realities* themselves of absolutely Holy Being—in other words, of the Being of God—they might nevertheless, even at that darkest hour of their moral and spiritual degradation, have been capable of discerning, in part, at least, some of those *acts* which characterize and express that one Holy Being—acts whereof the enduring results are continually present to their observation, and in great measure on a level with its actual powers. Of such a nature is the divine and holy act of creation, amidst the daily renewed and ever-sustained results of which man lives and moves, and has that Being which was its most glorious and crowning work. And though we may well believe, from the Mosaic record, that before the first dispensation of remedial religion by Noah, all flesh had so corrupted its way in the earth, that the image of God was no longer, for any good purpose, discernible in the race of man; still there remained that manifold reflexion and

expression of the Divine mind, presented by all those other its creative works which reach not the dignity of personal Being. Still, moreover, there was taken out and preserved from the midst of a perishing world the one man righteous in his generation, and a preacher of righteousness, to be, for a renewed race, a personal witness to the blessedness of obedience, and a personal representative of the one absolutely Holy Being.

And even if the corruption of that primal race had proceeded to such an extent that they had ceased to be capable of discerning, either in created persons or in created things, any symbol or expression of their Creator's essential holiness—any genuine token of that holy energy which proceeds from the atonement of absolute wisdom, with absolute power and love; still the coming generation, partaking as it did of the righteousness of Noah its progenitor, could hardly fail to discern and acknowledge the more striking of these symbols, pointed out as they were by the very finger of God: and even in so far as they might thus fail, God had still another hold upon their reverential awe and obedient fear, in that no less real characteristic of his Holy Being which He had then so recently and appallingly manifested—I mean, his righteous, and exterminating hatred of sin.

Mankind, therefore, having now, in a language which they could understand and remember, been taught the first great lines and precepts of a holiness, which, for its own vindication and for the enduring blessedness of its creatures, freely creates—which, for its own vindication and for the enduring blessedness of its creatures, hesitates

not freely to destroy,—required, for their further religious training, the constitution of some covenanted and enduring state, or life, wherein they might trust, and find their trust worthily reposed; wherein they might ever have fitting exercise for their newly-springing faith and hope in God; wherein they might *be* guarded and kept from another avenging destruction of human life—since with its destruction is destroyed all that can ever grow out of it; wherein they might *feel themselves* guarded and kept from the ever-present dread of such a renewed visitation on the sins, of which their now awakened conscience was afraid: since under this dead palsy of the soul there can be no healthy unfolding, no energetic exercise of the capacities and powers, whether of the natural or spiritual life. To this essential preservation of the individual life, guarded by such revelations direct or symbolic, as could then be adequately apprehended, of The Holy Name, of Holy Law, of Holy personal Being, and of holy acts or results of acts,—to this essential preservation and hopeful constitution of the Individual Life, as now under God a holy thing, and as the ordained condition of growth in holiness, we shall find all the great elements of the Noachic dispensation clearly converge. To the somewhat obscure personal symbols of this earliest dispensation we shall however be enabled to return, with better hope of discerning their import, after our examination of the succeeding economies: but we may here remark generally with regard to symbolic teaching, that though we have enumerated four great classes of divine symbols, these may again be reduced under two more general heads.

For, in the divine order, the relations of the Name and of the Person are so close, that we may generally designate the symbols belonging to both as symbols of persons, or personal symbols: and on the other hand, symbolic Laws and symbolic acts (though these reflect, and are in harmony with, personal attributes and character, and so with personal being) may be both not inaptly classed, in contradistinction to the personal symbols, as symbols of things or as symbolic things. Now it will be found, as might be expected, that personal symbols—symbolic language that is of which persons and personal character, and even names of persons, are the medium of expression—are *essentially* more obscure, require *necessarily* higher powers for their adequate discernment, than that symbolic language of which *things* are the expression; and that therefore in each dispensation the latter class of symbols subserve more especially the teaching and edification of those to whom that special dispensation was given; whilst the former class of personal symbols are rather witnesses to God's wisdom and unity of purpose throughout his whole great economy—witnesses whose testimony is chiefly addressed to *succeeding* generations, and specially (lest in these last days faith should wax cold) to ourselves, on whom the latter ends of the world are come, and for whose ever-increasing complexity of life and multiplicity of relations, a basis of unity, ever becoming broader and firmer, ever more deeply and truly discerned, is of the very last necessity. Thus, for example, whether we contemplate the direct and actual, or the ultimate and spiritual meaning of the Flood, of the Rainbow, of Cir-

cumcision; the import of each of these symbolic *things* is sufficiently obvious; whilst, on the other hand, the import of the symbolic *Name* or of the symbolic *Person*—of Noah, or of Abraham, of Isaac, of Jacob—is comparatively obscure and difficult to be discerned and set forth. And here let it be observed, with regard to those great symbolic words which proceed out of the mouth of God, that we shall be much in error, if we regard any one of them as a mere dead type, or as a mere analogon in a lower kind, of the spiritual reality it presents. Rather shall we find it true, that these are very far from being the least important of the living words which proceed from His mouth, which are also quickening or life-giving words, and by every one of which man must live: that the nobler and more personal of these symbolic words are by Him endowed with a power of ever growing out and passing into the more glorious realities, which for our unpurged vision they at first adumbrate; and that even symbolic *things*, though in this respect less worthy than symbolic *persons*, are perpetually tending to the same result, and do always, if rightly discerned, minister effectually to the bringing in of those holier things—of those worthier realities—which they foreshadow and present.

Hardly less to be avoided, on the other hand, is their error, who regard these symbols as ordained arbitrarily and without any real depth of meaning, any intelligible fitness for accomplishing the work whereunto they are sent. For not only is this view fatal to all growth of symbolic insight in those who consistently hold it, not only does it tend to degrade the holiest ordinances of religion

(wherein God's wisdom also is chiefly set forth) into mere unintelligible charms; but it is not seldom accompanied by a proneness to brand with the stigma of rationalism, even the most cautious and reverential enquiries into the intelligible import of God's symbolic teaching—into this portion, more especially brought down to a level with our actual powers, of that revealed wisdom which is for us and for our children for ever.

Another evil, having one of its deepest roots in this erroneous view, is the evil of regarding the symbolic language whereby God speaks to us, both in his works and word, both in his spiritual and in his material creation, as purely fragmentary, as wholly devoid of any living unity. Hence, though we may receive with reverence, and undoubtingly hold, those interpretations which the New Testament presents, of certain special symbols contained in the Old; still the foretaste thus vouchsafed to us of the exceeding richness and beauty of that symbolic language, whereof these are insulated expressions, fails—so long as we remain preoccupied by this barren and lifeless notion, and continue thus to view all these “objects unremittingly, in disconnexion dead and spiritless,”—fails to quicken in us that genuine and delighted discernment of its fair and excellent fulness—that new and inward symbolic sense, whereby we are enabled to perceive, with ever-increasing clearness, how truly, and how much unto edification as well as conviction, all things in the Old Testament speak to us of Christ.

Thus, for example, there are not in our day wanting those who have made the gratuitous assumption—or,

perhaps, have somewhat indolently acquiesced in a vague notion—that the whole symbolic teaching of Scripture, consists of nothing more than a certain number of distinct insulated Types of Christ. Such persons, having further assumed that these individual Types are ordained to be so, often without any real, still more frequently without any by us intelligible relations to each other, or even to the spiritual realities they typify,—are prepared, and so far most rightly prepared, as well by the authoritative interpretations of the New Testament, as by the irresistible convergence of prophecy to the same interpretations, to receive certain insulated historical characters—Abel, for instance, or Melchizedek, or David, as thus ordained to be Types of Christ. Again, such persons are, on similar grounds, prepared, and most rightly so, to receive, as being also special Types of Christ, certain individual members of the great Patriarchal family, Isaac, for example, in that elder succession, Joseph among the younger brotherhood of the same family. But, although Abraham, in the same elder succession, Judah and Benjamin, in the younger Patriarchal brotherhood, have been in part, for similar reasons, regarded as Types of Christ; and though the relations in the actual history, of Joseph to Benjamin specially, as well as to the remainder of the twelve; and, again, of Isaac to Jacob, as well as to Abraham, are of the most marked and striking character; so that it is impossible, even in imagination, to insulate and cut off any one of these great real at once and symbolic personages from the brotherhood wherewith the inspired record surrounds him;—yet these interpreters are hardly,

if at all, moved by the existence of such very close and striking relations among persons of whom several are confessedly symbolic, to look for any interpretation which shall give a consistent spiritual import, not to one or two only, but to the whole group of these historical personages thus intimately connected with each other. So far however, is this inadequate and meagre notion of the symbolic teaching of Scripture from leading us to a full discernment of that teaching, that it precludes any consistent spiritual interpretation of all such nobler and more living Types as approach the dignity and complexity of this great Patriarchal symbol.

How far, and in what way, our Lord's teaching, with open face on the Mount, furnishes the key to this his veiled and symbolic teaching in that elder dispensation, we may not at present pause to enquire. And the first reason for deferring this enquiry is, what has been already stated as to the greater difficulty of rightly discerning those symbols wherein, not *things*, not *acts* or *laws*, but *persons* or the realities of personal Being and character, are the medium chosen, the language used by the Holy Spirit, for conveying to our human apprehension those higher and more spiritual Realities which concern the Name, the Kingdom, and the Will of God. A second reason is, that of all the personal symbols contained in the Old Testament, this,—wherein the names, the characters, and acts of the living historical personages constituting the Patriarchal family, are the medium ordained for the symbolic expression of the highest spiritual Realities,—this great personal and historical symbol has appeared to me,

whilst examining it, to be at once the most important and the most difficult.

Moreover, seeing the Church is now at length, in and by Christ and the proceeding Spirit, really endowed with the spiritual Realities adumbrated and inaugurated in that great living symbol; our more intelligible and practical order will be, to consider, first, our Lord's direct exposition of those higher spiritual Realities themselves, and, after we have adequately discerned these, to return, with our ears and understandings thus opened by Christ, to that earlier witness; and, lastly, having heard and compared the testimony of both, to give our deliberate judgement, whether indeed the two agree not in one.

Let it suffice then at present, simply to affirm, as a result of previous investigation, that the spiritual Realities and Relations thus set forth and set forward by that great historical and personal symbol presented in the Patriarchal family, and in the names and characters, the acts and sufferings, and the mutual relations of its living personages, make up all those Realities and real Conditions of Holy Being (with the exception of Holy Law), the genuine discernment of which, we have in the outset affirmed to be the Province of the Intellect in Religion.

More distinctly and fully than this, might it be affirmed and sustained, that, even as the Names, the Persons or Elements of Personality, the Blessednesses, and the Acts, which in God's order are indeed those of Holy Being, have been, by the whole *symbolic* import of the Patriarchal economy, shadowed forth for the manifold edification of the Church; even so, by the *actual* import,

by the actual historical existence, doings, and sufferings of these Patriarchal personages, there was indeed, under God, brought in and grafted into the life of the world, the closely-folded, yet living germ of these Holy Realities themselves: though that germ had still to await the freer breathings of the Spirit which is by Christ, for the unfolding of its then hidden Spiritual Life.

Such a brief reference to the more spiritual import of the Patriarchal economy seemed in this place necessary, to shew the bearing on our subject of that economy; coming first, as it does, as well in the order of history, as in that of our synoptical table. And, among other grounds on which we are emboldened to present our general view of that import, if only as an affirmation, at this stage of the enquiry, may be mentioned the consciousness that the interpretation here indicated, and to be afterwards explained, grew out of no definite preconceived theory upon the subject, but, as will in due time be seen, out of a direct and independent examination of our Lord's teaching on the Mount.

To proceed, however: it will be observed that the succession of Names presented in the Scheme as designating the Persons or Elements of Personality which constitute holy Being, begins with Poverty of Spirit—the first of these personal Elements of holiness and blessedness revealed by our Lord on the Mount; and that the upper portion of this column due to the Great Names which designate absolutely Holy and Blessed Personal Being, is not inscribed with those Names. Such a verbal expression for the Personal Realities of absolutely Holy Being,

though here refrained from, can in its perfect form be none other than the Holy Name of God, as, in its entire fulness, it is by Christ revealed to us; as it is also by the same Christ, and in the same fulness, at our baptism put upon us, in order that it may sink into us and become one with us—the Name of the absolutely Blessed and Holy Father, of the absolutely Blessed and Holy Son, of the absolutely Blessed and Holy Spirit—the Name of the absolutely Blessed and Holy Trinity, Three Persons and One God. And these highest and holiest of realities are thus left unexpressed in words, to the end we may ever bear in mind, that though this Great Name has been indeed brought near to every one of us, that it might be put upon us, that it may be hallowed by us and in us,—though it has actually been by Christ's special authority and injunction thus and to this end put upon us,—though we have at our baptism been as it were bathed and buried in it, circumfused and quickened by it,—though the Great Being veiled and revealed in this Name is, not in name only, but in very deed, in the power of His blessed Kingdom, in the glory of His Holy Will, ever ready to come to us, and dwell with us and in us,—still that these highest ends, this most perfect blessedness of our personal Being, are attained and attainable only according to the measure in which we have seen and heard and been joined unto Christ, as unto Him who alone can effectually reveal, and present,—and bring home, to our heart and spirit,—that Holy Name, that Hallowing Presence. This, I say, has been left unexpressed in words, that their very absence

may declare the essential impossibility of adequately expressing by any words these absolute Realities of Personal and Holy Being;—that we may be continually reminded that this *ἐπίγνωσις* of the Godhead, this seeing as we are seen, and knowing as we are known, this beatific vision, is the crowning and all-comprehending office of man's defecated Intellect, of his spiritualized Reason, of his whole mind now absolutely at one with itself, absolutely renewed in its spirit.

Further: it was intended thus silently to express the truth, that this Great and Holy Object of our whole Being and life may not irreverently or profanely, may not in any fortuitous mood of mind, or through any self-determined means, be approached and gazed on: but only through Christ Himself, and through the means by Him revealed and ordained. And if we carry our eyes a little onward in this Scheme to the opening Address of the Prayer, which is none other than that utterance of our spirits which of right belongs to such a real and fruitful beholding of the Godhead, we shall perceive what those revealed and ordained means and conditions of this right discernment and contemplation really are, in their great principles, at least, and leading lines, if not as yet in all their details and mutual relations,—we shall perceive from that perfect Address, and from that perfect Prayer wherewith he has permanently endowed his Church, that this beholding of God, this spiritual seeing, hearing, being joined unto Him, which can only be through Christ, and without which prayer has no life,—must itself be a devout and prayerful, not a profane or indifferent and

merely speculative beholding: that in exercising it we must bow ourselves down before Him with the deep veneration man's Intellect owes to God, as well as with the chastened and reverential love which is due from his human Affections, and with the absolute and preventing submission which alone can become his human Will.

To a more and more perfect capacity for this one true method of contemplating the Godhead, we must be ever advancing. In this way, which is Christ, we must be ever walking. In this way we must *be*;—whatever may have been our previous advance therein;—or we must be in some false and evil way: for in no other way is it possible that we can in God's order and in the order of our soul's health and edification, lift up the eyes of our heart and mind and spirit, for the beholding and contemplation of the glorious Godhead. To behold Him aright, we must behold Him no otherwise than as He is revealed to us in Christ—no otherwise than as the Father, the Son, and the Holy Ghost: and the utterance of our spirits which fully and truly expresses any such genuine act and energy of beholding the Godhead as revealed to us in Christ, can be none other than that utterance wherewith they are to this very end endowed by the same Christ,—“Our Father which art in Heaven.”

This Address, accompanying and representing as it does, that noblest and most blessed energy and act of our Being, wherein we lift up the eye of our Intellect, Heart and Spirit, for the adoring contemplation of the

Godhead as revealed to us in Christ, is of an importance requiring our most earnest attention—demanding, let us rather say, the sustained exercise of our best powers of spiritual discernment.

Of the considerations, however, which are necessary for placing in its proper light this all-important Address, and for explaining the manner in which our Scheme presents it, we shall, following the order of that Scheme, find more fitting occasion to speak hereafter; though it may be expedient even now to remark generally, that the more unfolded form of this Address presented in the Scheme, on grounds to be in due time set forth, will be found to coincide very remarkably, with that full, noble, and essentially Christian address to the Godhead, where-with our own general Litany commences.

Well, indeed, were this proposed to our own unaided efforts, might we shrink from the task of adequately discerning and expounding these words, Πάτερ ἡμῶν ὁ ἐν τοῖς Οὐρανοῖς; inasmuch as these words imply and involve, not the mere discernment and contemplation, but the devout, the life-giving, the fruitful, the blessed discernment and contemplation of absolutely Holy Personal Being. Thanks be to God, however, that we are, in Christ, delivered from the extreme arduousness, from the utter hopelessness, from the spiritual impossibility, of adequately performing this office; and are enabled, by dwelling ever fixedly, with the eye of our spiritualized Reason, on His pregnant and manifold exposition of these words, to be ever attaining to a clearer and truer discernment of their blessed import.

Under the light of that teaching we shall perceive how the Great Name which in these words is revealed, at once in its own Reality and in its real relations with ourselves, pervades and quickens every revelation of Holy Being made by our Lord on the Mount, whether regarding the Realities which constitute, or the Laws which determine and guard, or the Acts and Energies which characterize and flow forth from that Being—whether, lastly, that Being be contemplated in its birth and growth, as in man regenerate and in a state of renewal, or in its Absolute Perfection, as in God. We shall perceive that when we utter these words discerningly, we do indeed address ourselves to no other God than the God who is revealed to us by Christ—than the God whose Holy Name is by the same Christ put upon us at our baptism—to no other God than the Father, the Son, and the Holy Ghost.

CHAPTER III.

THE BEATITUDES.

HAVING now given some preliminary explanation of the general meaning and contents of the Synoptical Table or Scheme; and specially of that part of it which is not explicitly presented in the Sermon on the Mount, we arrive at that larger and more important portion of it which is so presented.

In addressing ourselves to the exposition of this portion, it will be expedient to recal our provisional definition of the Province of the Intellect in Religion, and to shew the bearing of that definition on each distinct element of this our Lord's direct and special teaching, as each of these elements is successively brought under our examination.

We have, then, provisionally defined that province to consist in the discernment and exposition, in themselves and in their mutual relations, of the Names which designate—of the Persons or elements of Personality which constitute—of the Blessednesses which belong to—of the Laws which determine and guard—and lastly, of the Acts which characterize holy Being, as well in its birth and growth, as in its absolute perfection.

Let us, then, apply our definition to the Beatitudes, that portion of this more special teaching of our Lord which in his order stands first, and which in the explanation of our Scheme we are now arrived at.

This portion we may, in the terms of that definition,

rightly describe as a revelation by our Lord, of the Names which designate, of the elements of Personality which constitute, and of the Blessednesses which belong to holy Being, in its growth in man; and we would affirm the Province of the Intellect, with regard to this special portion, to be a discernment and exposition of these Names, elements of Personality, and Blessednesses, as well in themselves as in their mutual relations. In other words, we would affirm that, if and in so far as the Intellect has performed for us this part of its religious office, we shall be able ourselves to perceive, and to explain intelligibly to others, what each of these elements of Personality or of character,—each of these Tempers or dispositions of mind really is in itself; and what is the Blessedness which belongs to each:—and, as a necessary development of this power, that we shall be able further to perceive for ourselves, and to explain intelligibly to others, the relations which really obtain among these several Tempers, as well as those which bind each of them to its corresponding Blessedness.

Such will be, in the main, the Province of the Intellect for this special portion of our Lord's teaching, contemplated as what in one point of view it assuredly is—namely, a portion distinct and intelligible in itself. Seen from another point of view, the things dealt with in this portion will be found to have most intimate and discernible relations with the things dealt with in the other portions of the Sermon on the Mount.

That such larger and more comprehensive relations subsist between these several portions of our Lord's dis-

course, it will be well to bear in mind: for though our partial and immediate aim is the discernment and exposition of the Beatitudes, in themselves and in their mutual relations, our ulterior and more comprehensive object is the discernment and exposition, of that whole Discourse of our Lord whereof the Beatitudes are an integral portion, and of the relations which obtain among all its constituent elements.

We are desirous then of directing attention to our Lord's Sermon on the Mount, as His revelation of the several TEMPERS which together constitute the Christian character—the mind which was in Christ, and which, so far as we are in a state of daily renewal in the spirit of our minds, must be in us;—as His further revelation of THE NAME by which, as Christians, we rightly address God;—of the several ASPIRATIONS, PETITIONS and ASCRIPTIONS, which are the fitting utterances *to* God, of these several Tempers of growing blessedness, and renewal; and which daily bring down upon us *from* God an ampler blessedness, a more intimate renewal;—as His further revelation of the several RULES, whose observance to the uttermost is an essential condition as well of the real and healthy growth within us, of these blessed tempers, as of our truthfully uttering to God their genuine voices; and so of our continuing to receive from Him in return the means of a further growth in blessedness.

That the Sermon on the Mount, however, does really contain all these excellent things, all these glorious revelations, in a thoroughly practical, though it may be in an unsystematic, even a fragmentary form, few, perhaps, may

be disposed to deny. But we would further direct attention to it as containing more than this. A closer connexion than is immediately discernible, will be found to subsist among the several Beatitudes which together constitute the first distinct portion of the Sermon. In the same manner, definite and intelligible relations may be observed to obtain, among the several clauses of the Prayer, regarded as constituting in its completeness, another distinct portion of the whole Sermon. And, on further examination, similar, and important relations will be found to subsist among the several laws, and bodies of law, which together constitute the Christian rule of life, as given by our Lord on the Mount.

And not only will such relations be found to obtain among the several elements of each distinct portion of this divine discourse; but it will be further perceived that these portions themselves—the Christian Beatitudes, the Christian Prayer, and the Christian Law, however distinct from each other, and however intelligible in their distinctness, are nevertheless bound together by pervading relations of a very close and definite character.

First then with regard to the relations which we have affirmed to subsist among the several Beatitudes. These Beatitudes, which constitute the first great portion of the Sermon on the Mount, are more than mere declarations by our Lord of the truth, that certain tempers, dispositions, or frames of mind, belong to the Christian character, and will be rewarded each by its own special blessedness; and our immediate object is to shew, that the first of these blessed tempers, that of the Poor in

Spirit, is first, in no merely cumulative or accidental order, but in virtue of an order and a method the most real and the most living;—that out of the first, as rightly apprehended, and as progressively realized in our souls, grows under God, and in God's order, the second of these blessed tempers—that of Mourning; and from this again that temper or spirit of Meekness which occupies the third place in this blessed procession: and so of the rest, in St. Matthew's order, even unto the end.

In the course of our endeavour to point out the principles, the leading lines, and transitions, of such an order; we trust it will appear further that the special blessedness promised by our Lord to each of these tempers, has an intimate and living connexion with that temper itself, and is not held out merely as a reward irrespective of the disposition to which it is promised. And if indeed there exist, (as I am persuaded a sustained examination of the case will force us to admit),—if indeed there exist such a living connexion between each of these several tempers, as together constituting the complete Christian *ἡθος* or character; in other words, the realities of holy personal Being in man; and also between each of these tempers and its appropriate blessedness;—we would fain claim the reader's indulgence, should we (when the field is so ample, and when the argument now before us demands a survey of it *as a whole*), be compelled to pass more rapidly from link to link in this chain, than the importance of each might demand. If indeed, through the reader's favouring attention, we be enabled so to present these outlines, which can only be suggestive of the living

form, as that his own reflections may fill them up; we shall the less regret any such limitations as may prevent our diverging from what is necessary to awaken the free exercise of his own mind on this subject, into what might elog and dull it. Doubtless, we could wish that all false or inadequate notions regarding these blessed tempers might first be done away with; but the same desire for unity of impression will confine our present notice to one preconceived and somewhat prevalent opinion, which is fatal to any genuine apprehension of these tempers, as indwelling, as living and growing spiritual realities. I speak of the notion that any one of these blessed tempers, even of those among them which at first sight appear most so, is merely or mainly of a negative character:—that for instance the Mourning here pronounced to be blessed, and endowed with the promise of comfort, is so pronounced and endowed, merely as a spirit of grief and dejection: that there is in this mourning no element of a more positive, a more living and quickening character, no element raising us above self and selfish sorrow, above mere sorrow of any kind, even though it be a sorrow for the poverty of our spiritual estate: or, to take another example, that the Meekness here spoken of by our Lord, which perhaps at first sight might seem most of all the blessed tempers to favour such an interpretation, consists merely or mainly of a certain passive, unreluctant, uncomplaining endurance. Such preconceptions even with regard to the three first Beatitudes, which, yet have most of this negative character,—that they enjoin, I mean, or recom-

mend the abject and grovelling disposition which is characterized merely by readiness to yield to the will of others:—that the really poor in spirit can be rightly regarded, as, by enemies, or by indiscriminating friends to Christianity, they have not seldom been regarded, as differing from the poor-spirited in the ordinary acceptance of the term, by no very marked or intelligible characteristic:—such preconceptions, we shall do well at once to discharge from our minds, as a preparation for viewing the Beatitudes, in their vital connexion with each other. If we are thus prepared, it will I trust require but few words to shew that these Blessed Tempers have indeed their own living order: that together they constitute a living Whole, essentially distinct from, though, as will afterwards appear, essentially and exactly harmonizing with, each of the two other great constituent portions of our Lord's discourse—with the Christian Prayer, and with the Christian Law. We shall perceive that each of these tempers has, what may not unaptly be called its positive or heavenly, as well as its negative or merely human element; has an aspect towards God, as well as towards our own Being; and that it is in this Godward aspect of each that we must look for, and shall find, its true principle of life and growth. We shall perceive that these Blessed Tempers not only constitute in their living fulness The Being which in the highest truth, that is in Christ, we are:—the Man renewed after the image of God, renewed in the spirit of his mind: but that they also present the *order*, and in part the *method*, of our becoming so, the *process* of build-

ing up the Being that we are: we shall perceive, in the living unity and integrity of these blessed tempers, the perfect idea of the divinely-human life, as it has been revealed by Christ and realized in Christ; to the end that through Christ and the Spirit of Christ it may be realized and revealed in us.

We have said that each of these Blessed Tempers has what may fitly be termed its positive and heavenly, as well as its merely human or more negative element—has an aspect towards God, as well as towards our own Being. What then, let us ask, are these aspects with regard to **POVERTY IN SPIRIT**, the Blessed Temper which occurs first in order, and which is therefore the immediate object of our contemplation?

If all genuine religion must be founded on a perception and practical acknowledgement of the real relations which subsist between our own Being and the Being of God, and on a knowledge of God and of ourselves, so far at least as is necessary to a knowledge of these relations,—what truth, I would ask, what knowledge can in this matter be more absolutely fundamental than the truth that God alone is rich? For, in very deed, God alone *is* rich. We, and all other children of Adam, are and must be poor—poor in ourselves, rich only in God: and the very first thing which concerns our spiritual or real well-being is, that we should know and confess this fundamental truth; that we should be enabled to discern God's wealth, and in *His* wealth, *our own* poverty.

It is, indeed, only in God's wealth that we can rightly

or safely discern our own poverty: it is only from the depths of our own conscious and acknowledged poverty, that we can rightly or safely discern His wealth.

Were we to divorce these two contemplations,—were we to gaze fixedly and continuously on either of these great fundamental verities, as standing apart from the other, and alone; we could not fail to lose the light of our heavenly Father's countenance; we could not fail to perish miserably, though in each case by a different kind of death, from the face and presence of God.

So to dwell on our own Poverty as apart and hopelessly separate from the boundless wealth which is in God, must drive us to despair. So to turn away from our own real poverty, as though it existed not, in order that we may dwell unceasingly on our own imagined and unreal wealth,—that we may dwell unceasingly even on the glory of the Divine riches, as though any portion of them were indeed our own, excepting as it is imparted to us from moment to moment, at His absolute will and pleasure;—*this* leads not less surely to that precipice of pride, whence our downfall is, if possible, still more ruinous.

Nevertheless the practical discernment, the habitual and believing contemplation of each of these fundamental verities in its distinctness,—of both, as now in Christ become for us one living and life-giving truth,—is absolutely essential to our continuance and growth in the Christian and Spiritual life.

Accordingly, our blessed Lord, knowing these to be the

two deepest needs of our souls ; knowing them to be the cardinal realities, on which must turn all remedial religion ; knowing also that the danger, the deadliness of error, in matters so fundamental, is proportionate to the importance of the verities misapprehended ; does, in His blended wisdom and love, make the rightly setting them forth the very first object of His teaching ; as it was also the paramount object of His life and death—of His victory over life, and of His victory over death.

In His life and death, He was indeed more than conqueror, specially in that throughout both He reconciled what had hitherto ever been—what, independently of Him, must still and always have remained, irreconcilable :—*the Wealth of God, and the Poverty of Man.* For He reconciled and atoned in His own Person the Being of God with the Being of Man ; and the Being of God is in itself essentially rich, while the Being of Man is in itself essentially poor : and we may safely affirm, that unless the real reconciliation of two such apparently disparate and discordant elements had been presented to us in the living person and character of Christ, we could by no mere verbal teaching,—not even by His own—have grasped and held fast in our right hand this wondrous truth, this wondrous reconciliation of essential wealth with essential poverty ; still less have made any approaches towards realizing that reconciliation in our own lives and spirits.

With the methods by which this otherwise unimaginable union is presented to us in the actual life, in the works and sufferings of our Lord, our concern, is however,

at present less immediate. What we desire now is, with God's help, to fix our gaze stedfastly not on His practical, but on His oral teaching : on its great leading lines contained in His Sermon on the Mount,—and at present especially, on this first Beatitude, which in no unimportant or unfruitful sense, may be regarded as the living germ of the whole ; and a true discernment of which will be found to throw a strong light on the general scope and tenour as well of our Lord's life as of His teaching. Indeed the contemplation of this, in its necessary connexion with the succeeding Blessed Tempers, which, under the light and warmth and quickening energy of Christ and of the Spirit, grow out of it, cannot but lead us onward, to the further developments, and fuller apprehension, both of His teaching and of His life : even as they cannot but send us back to those earlier and more elementary manifestations of that teaching and life, with which God's Church and world were endowed, before the Word was made Flesh and dwelt among us. For if in any one portion of His words, who spake as never man spake, but who was and is the very Word and Wisdom of God, we are enabled more especially to discern the pregnant truth, *ὅτι ἐν τῷ Χριστῷ ἀνεκεφαλαιώσατο ὁ Θεὸς τὰ πάντα*, that in Christ God hath summed up all things, it is indeed in this most Divine discourse.

We have already intimated that the Tempers or Frames of Mind pronounced by our Lord to be blessed, may be rightly regarded as following each other, not casually, or by mere aggregation, but in a real and most pregnant order. This order may be shortly, and for the

present perhaps sufficiently, characterized as *the Order of Growth* ; and if we err not in assigning the attribute and character of Growth, as specially distinctive of this order, it will follow that the first Beatitude cannot be clearly and fully discerned, even in its own proper import, unless by extending our view over the succeeding ones thus intimately connected with it. Without this, we shall be unable to contemplate even the first Beatitude, in its true light,—namely as a distinct living and growing element of a living and growing whole.

To such a survey then of these blessed Tempers, as all having their roots or germs in the first;—as all, under God, and in God's order, capable of continually growing out of the first;—lastly, as together constituting all the genuine grounds of holy personal Being in its state of growth in Man, the ever unfolding Christian temper or character, in all its essentially distinct, yet perfectly harmonized elements, *the Man* as being renewed in the spirit of his mind;—to such a survey, limited at present, for the sake of unity of impression, to the utmost extent consistent with clearness, we purpose now to address ourselves.

It has been already said that God alone is in Himself essentially rich : that we, as in ourselves and apart from God, are and must be essentially poor. Till we believe and discern this twofold truth;—till we have a grounded and practical faith in this fundamental religious verity, we cannot turn ourselves and be turned, *from Self to God*. Till we have this conviction, the sepulchre of our spiritual, that is, of our real and enduring

Being, remains sealed:—the stone is not yet rolled away from its door.

The absence, I say, of this conviction is spiritual death, or spiritual slumber nigh unto death: is the negation—the impossibility of spiritual life. What then is its presence?

Its presence is **POVERTY IN SPIRIT**:—the firstborn in the humanity, and elder brother, of all the spiritual realities which essentially belong to that humanity as being in Christ spiritually renewed: which constitute its blessedness, which fit it for its bliss.

This it is which ministers, to that before outcast and wandering humanity, an entrance into the Kingdom of God:—nay, which *is* that very entrance itself. For it is not said, “the poor in spirit *shall be* blessed:”—“blessed *are* the poor in spirit.” It is not said, “theirs *shall be* the Kingdom.” Christ Himself opens His mouth to tell and to teach us, that **THE POOR IN SPIRIT *are* BLESSED, FOR THEIRS *is* THE KINGDOM OF HEAVEN.**

Our possession of this Temper,—rather say, our being possessed by this temper, *is* our entrance into the Kingdom of God. The great primary barrier, otherwise insuperable,—the real and spiritual barrier, which before made all entrance hopeless to that real and spiritual Kingdom, is now for us burst, and we are within it.

But because we are now in God’s Kingdom, because we are thus brought back into God’s order (for God’s order is *first* the order of Absolute Truth; and the revelation of our own essential poverty, and of God’s essential wealth, is simply a revelation of the *Truth*, as

it regards both our own actual Being and the actual Being of God :) because this first dread barrier has been broken, and an entrance ministered to us ; is therefore every barrier to our onward course removed ? Do there indeed remain no further hinderances to our progress in that Kingdom ? Is not Christ the *Way*, as well as the *Truth* and the *Life* ? And if we have discerned His Truth, and would live His Life, must we not walk in His Way ? And shall we vainly hope or imagine, that because we have passed the strait gate, the way will for us cease to be narrow ?

It is not so. It cannot be so. Have we indeed safely passed this first barrier ? Have we faithfully believed, and in our inmost spirit practically discerned, that in us, as apart from God, there is no health or wealth :—that in ourselves there dwelleth no good thing :—that in God alone and in His Christ are the fulness of the wealth of all wisdom, of all righteousness, of all holiness ? If we have done this ; if we really do this ; if this be indeed our habit of thought and feeling, our real and growing temper and frame of mind ; it is well. But let us not deceive ourselves by a vain notion that *all* is therefore accomplished.

There remains another, and certainly not a less formidable barrier to be passed ;—a barrier more formidable far, were it not that the having overcome the first, is an earnest to our spirits that, by God's grace, we shall be enabled to overcome the second also,—is an earnest to our spirits, that we shall finally be found in Christ more than conquerors.

Be it that we now no longer say, "I am rich, and increased with goods, and have need of nothing." Be it that we believe and feel and confess that we are wretched, and miserable, and poor, and blind, and naked : so far all is well.

But do we further believe, have we a firm conviction, have we a living, rooted, practical faith, that it is a possible and a hopeful thing for *us*,—for us *here* on earth,—for us *now* in the time of this mortal life, to be *really enriched* by this divine wealth ; indeed and daily to receive of it into our needy souls ; and to be filled by it to overflowing ?

Is our faith of power thus to believe, even before we are in any degree conscious of having already received of this divine wealth ? Do we thus believe in the possibility and in the reality of such an actual imparting and communicating as from God to us, at all ? And if so, do we further believe in it, according to the measures and methods of this imparting which are revealed to us in Christ ?

If we do this, it is indeed well : it is very good :—very good for our souls and spirits, here and hereafter. For if our faith be of such power, it is of power to carry us over this second barrier also, which is in itself and essentially a barrier harder to be surmounted than the first : and so it is of power to place us at once within the vail—within the inner circle of the Kingdom of God in Christ.

For in very truth God *has* the power and the will so to impart to our poverty of His wealth ; yea, and has ordained and revealed His own all-sufficient method for effecting this communication : and our practical faith therefore in that power and will and appointed method

is the only remaining condition requisite for the actual taking place and realizing of this wondrous communication—of this imparting of His wealth to our poverty, by God. For without such faith that we can indeed receive of that wealth, we shall have no interest in learning, or in using the means and methods by Him ordained and revealed *for* our receiving it; we shall never use them in real earnest at all; and never effectually using them, cannot but remain in our poverty and wretchedness.

Let us, however, for a moment assume, what I would to God might be justly assumed of every immortal spirit who may be led to ponder on these things,—that in the secret depths of that spirit, this second great barrier and stronghold of Antichrist has also been thrown down. We are not now asking by what means, by what power or energy, this has been accomplished. Our present demand is, In what—in what especially does the character and condition of that immortal spirit, *after* the throwing down also of this second barrier, differ from its character and condition, whilst that high place still continued to exalt itself therein against God and His Christ?

I answer, it differs in this: that whereas that spirit was before absolutely incapable of any such Godly sorrow; it has now become capable of this SECOND BLESSED TEMPER OF CHRISTIAN MOURNING; yea, cannot but receive into itself, both this second new spiritual reality, and also THE CHRISTIAN CONSOLATION, its appropriate and inseparable Blessedness. For, what shall we affirm to be a more essential and distinguishing characteristic of the Christian Mourner, than that his mourning be for the

want of God's presence to his soul?—for the want of that presence in Christ, and by the Spirit which proceedeth from the Father and the Son?—for the want of that comforting, that blessed and blissful presence, to whatever extent he has hitherto failed of realizing in and for his own soul its covenanted, its abiding fulness? And if the *first* leading characteristic of the Christian Mourner's Temper be, that he thus mourn for the absence of Christ and the Spirit of Christ from his own soul and spirit; for the absence of Christ from His Church and world; what, I would ask, is the second essential characteristic of the same Temper? what, but that he mourn, not as those who mourn without hope? Or how shall he mourn hopefully, that is Christianly, for this absence, unless he mourn in the firm assurance of faith and hope, that God in Christ and by the proceeding Spirit, both can and will come unto him, and enrich him ever more and more abundantly with all the fulness of the divine wealth?

The mourning for the absence of Christ from our souls, from our Church, from His universal Church, or from any branch of it, unaccompanied by a firm and hopeful faith in, and anticipation of, that most blessed of all realities,—His ever-growing and brightening presence there, is a mourning which must kill all spiritual life within us, more surely even than mere worldly sorrow can. So far is it from the Christian mourning, which has within itself the promise and the earnest of consolation, that it belongs rather to that godless sorrow which leads directly to despair; which indeed if unrepented of and unremedied, is itself utter despair and final ruin. And as

without this blessed element of assured hope, there can be no deliverance from the mere writhings of a godless and grovelling despair; so with it, we are at once placed within God's order and method of salvation: for he that hath this hope in him, purifieth himself even as He is pure.

See we not then how this second Blessed Temper grows out of the first, and carries us a step onward in our spiritual life?

If we believe not that God is rich, why should we come to Him?

If we believe that *He* is rich; yet believe not, feel not that *we* are poor; why should we come to Him?

If again we believe both that He is rich, and that we are poor; yet believe not that He both *can* and *will* communicate of His wealth to our poverty; why should we come to Him?

But if we believe in Him, both that He *is*, and that He is even as He has revealed Himself to us by Christ, in all the countless wealth of His wisdom and power and holy love,—if in that revelation of His wealth, we have discerned also what it indeed contains,—the revelation of our own essential poverty and misery, in so far as we are and remain apart from Him, and receive not from moment to moment of that His excellent wealth; and if further we hopefully and lovingly believe that He is, in very deed, the rewarder of them that seek Him, that He is capable and desirous of really and continually communicating to us of His wisdom and power and love, yea, an exceeding weight of His glory;—how *then* can we fail to come to Him? how then can we resist His compelling power?

And thus, indeed, it is that God is continually drawing us to Himself with the cords of a man;—speaking with the voice of irresistible persuasion even to that obscurely-felt, but ever-present sense of poverty and need, of want and misery, which lies within us deeper than the fountains of our tears, deeper than the sources of our consciousness;—speaking with the same irresistible voice to each nascent capacity, each growing affection, each unfolding energy of our being; so soon as each, in harmonious order, is gently called forth by the same voice from the sleep of death;—speaking thus irresistibly to our shrinking horror of an enduring and final misery; of that everlasting destruction from the light of His countenance which must be and remain their lot, who, rejecting His appointed order and method of salvation, remain in their own unrenownedness and unholiness, in the gall of bitterness and the bond of iniquity;—speaking thus irresistibly to our yearning aspirations, to our growing hopes, for a state of enduring and final blessedness and joy; to our unfolding sense of the inherent blessedness of all truthful affections, of all truthfulness; to our awakening and rejoicing discernment of the beauty of holiness, of that holy and self-sacrificing love, which can freely and joyfully suffer all things for righteousness' sake, for His sake who is *our* righteousness, and who did for us first, and while we were yet in our sins, freely suffer all things.

How then can we resist these things? how can we fail to come to Him, when He thus ever speaks to the hopes and fears, to the affections and desires, which lie deepest in our souls; which are the very foundations of our Being?

In very deed we *cannot* resist this compelling power : we cannot, that is, *if* we so believe.

Nothing can,—nothing ever does really resist it, but practical unbelief in these great fundamental Christian Truths.

With regard to ourselves, living as we do under the immediate dispensation of Christ and of the Spirit, the second of these forms of unbelief is *our* predominant hinderance—is for a vast majority of those among us who come not to God, *the* barrier which shuts them out from Him.

For us, with our manifold sources of knowledge with regard to the wealth of God ; with our ever-present revelation of His unsearchable riches in Christ, by whom also He made the worlds, His material as well as His spiritual creation ; with our ever-accumulating historical and personal experience of its reality and fulness ;—it is for us all but impossible not to believe in the wealth of God : it is hardly less difficult really to shut our eyes to our own essential poverty as apart from Him : though too many effect this indirectly, by dazzling them with the false glitter of the earthly mammon.

Our besetting unbelief holds not to want of faith in that fulness of wisdom and power and holiness which reside in God : holds not essentially and in the main, to want of faith in our own essential poverty. Our besetting unbelief lies in the want, however speciously concealed, *even from ourselves*, of any living and practical faith in *this real communicableness* of God's wealth to our own poverty.

I may not now pause to dwell on any of the manifold forms, speculative, as well as practical, in which this bitter root of unbelief is perpetually coming to light, and forcing itself on our notice.

As to our real character, cries the worldling, whatever superficial differences may be made in us by religious teaching;—to whatever extent we may thus become better informed in doctrine, more regular in behaviour;—as to our inward temper and disposition, we are what the good God has made us. We may be bad, or we may be good: or, as for the most part is the case, we may partake of both these dispositions and tendencies. But as to any real or fundamental alteration in our character, such as we have received it from the hands of God, being effected by the doctrines or the habits thus taught us;—this we know and are inwardly conscious is the idlest of all the idle dreams of theologians.

The religious theorist, on the other hand, eludes this faith differently, but not less effectually. This fulness of God he does indeed admit to be communicable to man: but then its actual communication is not the main drift, is not the highest end and aim of man's existence here on earth: this Divine righteousness will doubtless be really imparted hereafter. In this life we may be well content with the firm belief, that in Christ it is to us imputed. So best, so only shall we preserve our souls in the simplicity of faith—so shall we escape making shipwreck of our higher hope, on the rocks of human merit and of spiritual pride.

Others, again, evacuate and make vain this faith in

the real communicableness of the Divine righteousness, by fatal errors as to the methods by which it is originally imparted to us, and afterwards quickened and caused to grow within us; by overlooking wholly or practically, the fundamental verity, that this Divine righteousness can be really and effectually *imparted* only by being first *imputed*: can become a righteousness actually and personally dwelling in each member of Christ, only in so far as it has been first accepted by faith, as a righteousness dwelling in Christ the Head:—or, on the other hand, by regarding that imputed righteousness, (in which alone our indwelling personal righteousness can have its living root, its continuous life), as in itself constituting our entire and perfected salvation; as of power to save our souls, not because it is the indispensable ground, and the essential inaugural condition of their being imbued with personal righteousness unto holiness, which is also blessedness; but as it were by some unintelligible charm, irrespective of any such real inward change from unholiness to holiness. Lastly, there are those who deprive this second great Christian truth of all its living power by selecting certain of the means which God has appointed for really imparting to us that imputed righteousness; by giving these an undue prominence; by presenting them in their turn as charms by which that righteousness is imparted, irrespectively of any intelligent apprehension of them; independently of any conscious exercise on them, even of the spiritualized reason; by presenting them, emptied thus of their most quickening spirit, as of themselves constituting the main food, if not the very marrow and essence of our spiritual life.

These then are some, though but a few, of the manifold and ever-varying shapes, in which this, the most formidable of all the spirits which unbelief can raise between God and our souls, does in our day more especially manifest itself. And this is a spirit of evil which can be met and overcome only by a resolute Faith, full of living hope and energy, in the coming of Christ's kingdom on earth : in its coming from day to day, with ever-growing power, in the spirit, the life, and practice of each individual Christian, of each united family of Christians, of each Christian Nation and Church. Such a REAL AND EVER-GROWING PRESENCE OF CHRIST TO HIS CHURCH, is that special, that all-including GIFT, which God has in the same Christ given us, to be the very central object and aim of all our most earnest strivings and aspirations. And it is in order to our effectually realizing this His holiest Gift, that He has endowed those ever-ascending aspirations with their proper heavenward voice and utterance, THY KINGDOM COME ; and, seeing the flesh is yet weak, even though the spirit be willing, that He has further endowed our understandings and lives with the holy and perfect Law of His Kingdom, and our hearts with the means of grace for fulfilling the same.

Without this living and assured hope that God's Righteousness in Christ, that God's Kingdom in Christ, can be, and will be, imparted to us, can and will come, both inwardly and outwardly, in daily-increasing measure ; inwardly and silently in our own individual spirits, and in His spiritual Church ; outwardly and visibly in the outward and visible life of that Church, and in our

own individual lives; without this forward-looking and purifying hope, there can be for us no mourning, in the Christian sense of mourning: for the one real ground of sorrow to our own spirits, to the Church, and to the world also, so it but knew this, is the absence of Christ from them; and the new element in this sorrow which alone can convert it from Godless despair to Christian mourning, is the assured hope that God both can and will, really, and in daily-increasing measure, impart unto us, in Christ and by the Spirit, His Kingdom and His Righteousness.

So soon as we are indeed possessed by this living and quickening hope, which rests on God's eternal Truth, on His covenanted word, (for has not God promised that He will put His Law in our hearts?) we have at once THE CHRISTIAN MOURNING and THE CHRISTIAN CONSOLATION. And no sooner have we these, than all that remains to complete our Blessedness *must*, under God, and in God's order, follow.

MEEKNESS must follow. For what indeed is this real, this spiritual meekness, but the constant readiness, the earnest desire and aspiration, to part ever with the unrenewed and selfish Will of our own poor and evil nature—with the corrupt Will we have in Adam; and to receive continually into our spirits, for a new Will, the Holy Will of God?

And must it not be also that, in so far as this Holy Will becomes our Will, we do (though it may be in the deepest outward poverty) virtually, really, possess all things. For do we not then possess whatsoever our all-seeing and

all-merciful Father *wills* that we should possess ; and can we, who have learnt to will only what HE wills, desire for ourselves, rather must we not indignantly reject, anything more ? Being *thus* meek, we shall, in the highest and truest sense, INHERIT AND POSSESS THE EARTH— $\tau\eta\nu$ $\gamma\eta\nu$; the promised land, the symbolic and the real, the world that now is, and the world that is to come.

THE HUNGERING AND THIRSTING AFTER RIGHTEOUSNESS must follow : for what is this but the immediate consequence, the continual result, of our thus unceasingly, under God and in the power of His Spirit, casting forth from our souls the evil Will of the old Adam ? so that being thus daily emptied more and more of the evil that is within us, daily endowed with a purer energy of spiritual health, we may daily hunger and thirst after, and have our ever-growing capacity daily FILLED with an ever-increasing measure of that Bread of Righteousness which came and cometh down from Heaven ; and, in the strength of that meat, may be renewed from day to day in our Will, that is, in the spirit of our minds.

THE CENTRAL CHRISTIAN BLESSEDNESS OF THE MERCIFUL must follow : for can we, thus daily hungering for, and daily fed with, the righteousness of God in Christ ; daily thirsting for, and having our thirst daily quenched by, His pardoning love, His merciful loving-kindness,—that higher and holier righteousness ever flowing forth through Christ and the Spirit from the Throne of Grace ; can we, thus daily fed with the fulness of God, thus daily living in the spirit of mercy and forgiveness, which is in very truth *the* Spirit of His Kingdom ;—can we fail

both to extend mercy to our brethren and to OBTAIN MERCY from God?

PURITY OF HEART must follow; for if we be thus continually emptied and freed from our false and evil will; thus continually hungering for and fed with the righteousness of God in Christ; thus continually in Christ pardoned for our unwilling offences, heartily repented of, against God's holy Will and Law; are we not in His eyes, are we not through His WORD, pure in heart? And if in His eyes we be so, we are, unless HE sees falsely, indeed pure. Not as though we had already attained, either were already perfect; but as, through Christ and the Spirit of Christ, daily growing in purity of heart; and therefore as being in a true and important sense actually pure, as being really pure in His eyes, who despises not the day of little things; with whom time is not, and who discerns the end in the beginning. And if we be thus daily growing towards purity of heart, must we not be also daily growing in our power of seeing God; of discerning Him more and more clearly, more and more delightedly, in His word and works; in His spiritual and material creation; and in Christ, by whom He made both; in Christ, the firstborn and the heir of all things? For the Holy God is absolute purity; and we can solidly discern and apprehend purity only in so far as we are ourselves pure in heart. And again, in what can this blessed and daily-growing energy of spiritual discernment have its full perfection, but in the Beatific Vision—in THE SEEING GOD, no longer as in a glass darkly, but in seeing Him as we are seen, and knowing Him as we are known?

And further, must it not be that this ever-strengthening power of discerning The Holy, which is continually growing *out of* the obedience of Faith and Hope, is also continually growing *into* the obedience of Love : that in so far as we are thus nourished, comforted, strengthened, by the righteousness and mercy of God in Christ ; that in so far as we are, by unbroken, or by still-renewed spiritual communion with HIM, *kept* within these purifying and quickening streams of His bounty, we cannot but overflow on others with His fulness, we cannot but impart *to others* of that purer life, of that unworldly peace, which He has imparted, which He thus ever imparts, *to us*? Then are we endowed with the genuine ministerial power : then may we in Christ's stead effectually entreat and persuade *others* to be reconciled with God in Christ, even as He in the same Christ has reconciled us to HIMSELF ; then will Christ, recognizing us as His Ambassadors, put upon us, in a more excellent way, both His name and His power ; then, being PEACE-MAKERS, we shall be blessed, and CALLED CHILDREN AND SONS OF GOD.

Let us not, however, deceive ourselves by imagining that these free and growing energies of spiritual discernment, of a willing, a holy and loving obedience, can stream forth from us upon others, without being met by opposition, without being encountered by persecution, without leading us to SUFFER FOR RIGHTEOUSNESS' SAKE. It is into the world that this light must shine ; and the world knows not this light ; or if it knows, hates and would quench it. There *can* be no discerning, no free and active love of righteousness ; no free and active obedience to,

and extension of its law ; without suffering. If we extend that law over the lesser realm of our own individual being, there is suffering. To follow Christ personally, we must take up our cross daily, and deny ourselves. But if we strive to extend His kingdom beyond our own heart and spirit ; if we strive to win a higher blessedness, by making peace for others, by reconciling others with their Father, with their brethren, with themselves ; then must we have counted the cost of a great and ceaseless warfare : for when we speak to them of peace, and labour for peace, they make themselves ready for battle. Then must we be prepared to suffer for righteousness' sake : for in doing this work of the peace-maker faithfully, such suffering, in whatever shape it may come, is, through the World's hatred of the Kingdom, inevitable ; is the very mark and token that we are indeed members of Christ, that THE KINGDOM OF HEAVEN IS OURS. This is the seal of that high Blessedness, which is removed but by a single step from the very highest Blessedness, whereof while on earth we are capable. Through this do we ascend to that holiest BLESSEDNESS, OF SUFFERING ALL FALSE REVILINGS, PERSECUTIONS, AND CALUMNIES, FOR CHRIST'S SAKE ; in the strength of a full discernment of Him as the object of our personal, of our grounded and unwavering love ; in the free energy of that stedfast, cleaving, personal love, which rejoices to give all things, yea, life itself, for His sake, who first loved us : who loved us, and laid down His life for us while we were yet in our sins :—the blessedness of that suffering whereby we are perfected FOR OUR GREAT AND ASSURED REWARD IN HEAVEN, EVEN FOR AN EXCEEDING WEIGHT OF GLORY.

CHAPTER IV.

THE LORD'S PRAYER.

IN the last Chapter we considered the Beatitudes ; and more especially, and as being of primary importance, the first two of them, SPIRITUAL POVERTY and SPIRITUAL MOURNING. We considered these Beatitudes as together constituting the complete series of the genuine Christian Tempers, in the order of their Growth ; as presenting to us OUR GENUINE HUMANITY—Man as in God's order he is ; as in very deed he ought to be : Man as being renewed after Christ from day to day, in the spirit of his mind. And we also considered these Beatitudes as involving our genuine earthly Blessedness ; a Blessedness ever fitting us for, ever growing out into, the perfect and enduring Bliss of Heaven.

We further contemplated these Tempers and their accompanying Blessednesses, as continually flowing forth from a practical and living faith in the primary religious truth of God's essential wealth ; in his unsearchable riches of all righteousness, of all holy wisdom and love ; and from a corresponding conviction of our own essential poverty, and absolute want of this holiness, and of its resulting blessedness, so long, and in so far, as we remain alienated and separate from Him. We contemplated these Tempers as developing themselves under God, and in a divine order, from a living faith in, and a growing discernment and reception of, this twofold truth, GOD'S WEALTH AND

MAN'S POVERTY, as the primary and fundamental truth of all genuine remedial religion; and from a similar faith in, and a similar inward and living reception of, that second great religious and more specially Christian verity which contains and completes the first: namely, THE REAL COMMUNICABLENESS HERE ON EARTH OF HIS DIVINE WEALTH TO OUR HUMAN POVERTY. Whilst however we perceived that the reception of these fundamental verities was an absolutely indispensable ground and condition of the development within our souls of the genuine and blessed Christian Tempers, we contented ourselves rather with *assuming* the fact of a *real reception* of these verities, and shewing that the Blessed Tempers could not but grow out of such a reception, by what might be termed a spiritual necessity: and we dwelt rather on this orderly development of the Christian Tempers, and of the resulting Christian character, and on their growth out of an effectual reception of these fundamental verities, than on the question, by what special means, that reception is to be realized and made indeed effectual?—the question, in what *manner*, by what *methods*, must those verities be so livingly received, as to be effective in thus developing or causing to grow within our souls those holy and blessed dispositions?

Some contribution, indeed, we may be said to have already made towards an answer to this important question, by showing that the constant, the living and quickening presence to our spirits, of these two great primary religious truths is inseparable from the growing and quickening presence there of the two corresponding fundamental Christian Tempers or frames of mind, the

Temper of spiritual Poverty, and the Temper of spiritual Mourning: inasmuch as the ceaseless contemplation in spirit and in truth, the genuine discernment and habitual consciousness of God's wealth and of our own poverty, of God's holiness, that is, and our own unholiness, is ever leading towards, and as it were, passing into and becoming this very fundamental temper of spiritual poverty: and inasmuch as a similar contemplation of the real communicableness, by ordained and practicable methods, of God's wealth to our own poverty, is no less inseparable from the existence and growth within us of that *second* fundamental temper of Christian Mourning—the mourning which is not without hope, not without comfort—the now hopeful sorrow for the absence from our souls of God in Christ.

Now it is at this point that we may rightly turn to our Lord's perfect Prayer: to the Christian Prayer: which we shall find to be, in its successive clauses, no other than the ordained voice, the fitting utterance to God of these successive Blessed Tempers in that order of their growth which we have already considered. It is here, I say, that we may rightly turn, in the first place, to this ADDRESS, or preliminary portion of it, OUR FATHER, WHICH ART IN HEAVEN; that we may discern the truthful and earnest utterance to God of this Address, as realizing for us, as ever exercising and heightening, this effectual, this quickening contemplation of those great verities which we have already discerned to be the fountains of our Christian and spiritual life; to be the truths which must make us free.

Do we not indeed at once perceive that the utterance

to God, in spirit and in truth, with the understanding and with the heart, of this address, Πάτερ, ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς, Father, Our Father, OUR FATHER, WHICH ART IN HEAVEN, not only implies, but actually *is*, such a contemplation? The fixing on God the eye of our spirit, in the truthful and earnest utterance of this address to Him, *is*, I say, THAT VERY ACT OF BEHOLDING HIM, from which act proceeds and flows forth our spiritual life: it is the beholding and dwelling on the revealed objective realities of the Godhead to the full extent whereof our spirits are from time to time actually capable: it is the beholding and dwelling on those very Spiritual Realities which bring home to us the fulness of our Father's wealth, the depth of our own poverty. These words, Our Father, which art in heaven,—these words, however few, are, in very deed, the exponents, the brief expression, the ἀνακεφαλαίωσις or summing up, of the whole body of objective theology: of that knowledge, that discernment and contemplation, of the revealed Godhead, of that lore of the Trinity in Unity, whereon the earlier Church dwelt ever with so deep and so fruitful a delight. This is that revealed Name of God, whereon we also must dwell, less exclusively it may be, but, if we would remain in God's order, not less earnestly and devoutly: as conscious that every real accession to our genuine discernment, and so to our life-giving contemplation of that great and holy Name which at our baptism was put upon us—The Name of the Father, and of the Son, and of the Holy Ghost,—is an accession to the truth and life and quickening power of this beholding the revealed Godhead, of this primary,

and ultimate act and energy of all religion, of all Blessedness, here and hereafter: and is therefore to the same extent an accession to the truth, the life and fulness of our insight into, of our grounded and practical conviction of, the wealth, the holiness of God; the poverty, the unholiness of man, as alienated and separate from God.

Were we of power to fill these few words with their real import; to utter them unceasingly to God, as the blended voice of heart and mind and life, in the entire fulness and depth of their meaning; ALL would be accomplished. And not less true is it, that to whatever extent we actually possess the power to do so,—provided this entrusted power has, by our faithfully exerting it up to the full measure of accorded might, become for us a living, an indwelling, a faithfully and freely exerted energy—to the same extent ALL is for us actually accomplished.

For, in the revelation of the Holy NAME and Holy Being of God, the Father, the Son, and the Holy Ghost, as that revelation has been effected for us through Christ, there is made manifest at once the full glory of the Divine wealth, and the entire depth of the human poverty.

Both these cardinal verities are, I say, actually manifest in Christ. For do we not in Christ, as he is the Son of God, very God of very God, discern the wealth, the holiness of God? do we not in the same Christ, as he is the Son of Man, emptied of the glory which he had with the Father before the worlds, and filled with suffering and shame for our sins, yea, made sin for us, because that so only might our sins and the sin of the world be

taken away—do we not, I say, in the same Christ, discern the poverty of man, discern our own unholiness and misery as apart and separate from God.

And if this first twofold religious Truth regarding the Godhead and the Manhood, which we have already seen to be absolutely fundamental, be for us clearly and effectually manifested in Christ; shall we affirm that that second more Christian, more living and practical, more soul-sustaining Truth, of the real communicableness here on earth of God's wealth to man's poverty, is less fully and worthily manifested to us in and through Christ and the Spirit of Christ? Rather let us thankfully and rejoicingly acknowledge that this second life-giving Truth is, as our needs require, brought home to us far more closely and intimately, even than that first. This is that chief thing of Christ which the Spirit the Comforter is ever taking and shewing to our hearts; that in our hearts we may ponder it continually, that we may unceasingly brood over, and draw comfort from it.

And not only is it true that we are thus, through Christ, endowed with the fullest revelation of the objective Godhead whereof we are capable, of the Great and Holy NAME in its unity and distinctness, of the great realities of Holy Personal Being which that NAME veils and reveals; but it is no less true that we do in the same Christ discern our own real as well as our actual relations to God, our own real as well as our actual Being: our actual Being as sold under sin, as children of wrath; our real, our permanent and enduring Being as sons of God and joint-heirs of all things with Christ. Hence it is that

we cannot rightly discern and contemplate this HOLY NAME OF GOD, this holy reality of the Godhead as it is to us in Christ revealed, without such contemplation, such genuine intuitions or beholdings of the Name and Being of God, unfolding and causing to grow in us unceasingly, both these fundamental Blessed Tempers; and so, in God's order, all the others which, as we have seen, flow forth from them.

Nor is this devout contemplation of the Holy Name, this earnest and prayerful beholding of the Godhead, as now finally and fully revealed to us by Christ, of power merely to unfold and to quicken in us these blessed Tempers. It is further of power, under the direct teaching of the same Christ, though not without that teaching, to endow each of these Tempers with its proper voice and utterance to God: so that now at length they cease to be mute inward dispositions only or frames of mind, to be mere voiceless yearnings or aspirations. Through His teaching and intercession, and through that of the other Comforter, their groanings are now no longer unutterable. From the depths of their blessedness they may now speak to God, and receive from Him in answer a yet deeper blessedness.

Let us for a moment conceive of ourselves, as thus discerning and dwelling on this great and Holy Name: as ever fixing on the glorious Realities it presents to us, the steadfast gaze of our whole Being. Can we thus receive into our souls the full beams of that Sun of Righteousness; without turning from our own darkness to welcome its quickening light? Can we discern in that great fountain

of all good, its overflowing wealth of manifold wisdom and of holy love; without turning from our own conscious poverty and barrenness of all good, to glorify that great Glory: without turning away as it were indignantly from that unholiness which, in this light of Christ, we have now discerned within our own souls, to dwell on His perfect holiness as manifested to us in the same Christ, to hallow with all our heart and mind and strength that adorable holiness; without welcoming that first truthful utterance to God, that FIRST ASPIRATION with which Christ has endowed this CONSCIOUS POVERTY of our now awakened spirits,—HALLOWED BE THY NAME?

Again, let us imagine ourselves endowed with the insight of those Spirits of Love, who desire and are permitted to look into the things of Christ: so that we behold, with the unscaled eyes of a pure spiritual discernment, HIM, who is verily and indeed the Son of Man,—who is verily and indeed the Son of God. With this mysterious reality so discerned by us, so continually present to our spirits; can we disbelieve, can we for a single instant doubt, THE REAL COMMUNICABLENESS, the actual communication, of God's wealth to our own poverty? Has he not communicated to us of his essential Being: has he not in Christ imparted to us, does he not by the proceeding Spirit continually impart to us, Himself: and will he not with this also freely give us all things? And can we fail, in this flood of light, in this great glory which streams from the person of Christ, to see at once the essential hopefulness of that conscious poverty whereof we have now in the same light

of Christ discerned the depth? Do we not now see and feel that the Father, who has given us his Son to take our nature upon him, to be with us, to be our Immanuel here on earth; who has given us His Spirit to dwell *in us* here on earth; cannot but give us also here on earth, so we refuse them not, the Kingdom, the Righteousness, and the Blessedness of the same Christ: the free energies of holiness which mark the presence, of the same Spirit? And if we believe and are intimately persuaded of this; if we are conscious to ourselves that only the fervent and effectual prayer of faith is wanting in each of us, to the actual consummation of so blessed and glorious a condition of the Church and of our own souls; in what words shall we find expression for that yearning of our hearts, for that earnest aspiration to God, which *must* arise from this inward conviction and consciousness; in what words, I say, shall we find more heartfelt expression for this now paramount and predominant desire, than in the words wherewith Christ himself has clothed THIS SECOND ASPIRATION, at the very moment, as it were, of its gushing forth from our hearts,—*THY KINGDOM COME?*

This is the genuine voice, the inspired utterance and breathing forth to God, of our hopeful sorrow, of our CHRISTIAN MOURNING, of the temper and frame of mind, which alone God *can* bless with the coming, in daily-increasing power, of His Kingdom in Christ: which alone can receive into itself the ever-brightening sunshine of the Day of Christ.

The absence, let it be repeated, the absence in whatever measure, of Christ and of the Spirit of Christ from

that individual soul of man, from that Church, which, but for its own fault and failure, or from its own spiritual incapacity, however originating, might and would be blessed by this ever-brightening presence; which, on its sorrowing repentance and earnest aspiration after that greatest of blessings may and will yet receive it;—this absence is the one true ground of that genuine Christian mourning, which is endowed at once with the promise and the earnest of inward and abiding comfort.

Nor is this less true, rather it is more, and more intelligibly true, concerning those tardier approaches of His Kingdom, with which our feeble faith and lifeless prayers content themselves. God forbid that, however guilty in this respect, we should conceive of ourselves individually, or of our Church collectively, as though Christ and his Spirit were indeed wholly absent from either: that we should even for an instant give place by subjection to the tempter, and to his unholy suggestions of despair, so far as to admit or tamper with the thought, that we or any one of us, on whom God's Holy Name has been called in our baptism, who were then inaugurated into his kingdom, and who have since lived under its blessed influences and means of grace, are now aliens and outcasts from the Israel of God, as though none of these excellent and blessed privileges had been ours. God forbid that we should thus wrest to our spiritual destruction the very means of our spiritual health: that, betrayed to our ruin by such unholy suggestions, we should convert the grounds of our Christian mourning, of our repentant and godly sorrow, of our

zealous and indignant strivings after still-renewed, still-growing obedience, into the occasions of a godless despair, and so of a hopeless and reckless life. With those who discerningly and rightly use this holiest prayer, wherewith, as the type at once and absolute perfection of all human and Christian prayer, our Lord has permanently endowed his Church,—it cannot be thus. Its pervading spirit is the spirit of Growth. Its order and method are the order and method of Sanctification. It implies at every step our birth in Christ: our inauguration into his Kingdom.

Even to go no further than the Address: He who has given us to call him our Father, (as it has been well said by St. Augustine) has with this already given us all things. And accordingly, some of the more consistent of those sectarians who have denied our real inauguration at baptism into the Church and Kingdom of Christ, have also denied to their children the use of this prayer, till of age for a thoroughly self-conscious conversion to God.

If our discernment of what has actually been accomplished for us in Christ, were indeed such as we have imagined it; if we had a solid ever-present knowledge, an ἐπίγνωσις, not merely a γνῶσις, of the wealth actually laid up for us in Christ; if we knew, thus intimately and livingly, how very much greater and fuller, both to ourselves and to our Church and to the Universal Church, our daily and most real enrichment from that wealth might be, than it actually is; than it ever has been (and the more we have already received, the more clearly and longingly shall we discern the inexhaustible store which ever remains behind); then would the words THY KINGDOM

COME be for us the expression not only of the very deepest, but also of the most hopeful yearning and aspiration of our souls. For God is ever waiting to be gracious till we are of power to receive this blessing. And our prayerful Aspiration for it is and must be effectual, in proportion as it is sincere and fervent : as it is the utterance of a hopeful and living faith. For even the assured hope of such a growing presence of Christ to our souls is itself full of inexpressible consolation : of that inward peace of God which passeth all understanding, which the world giveth not, neither can take away.

With regard to the Beatitudes themselves, we have already seen that so soon as these two primary Blessed Tempers are born into the soul ; so soon as they are for our spirits really inaugurated and brought in ; then, though not till then, the other Tempers or frames of mind which go to complete the full Christian character, are capable under God of being from these continually unfolded.

If then what we have referred to, and in part explained, as to the essential and intimate correspondence between these successively presented Christian Tempers and the successive utterances of the Christian Prayer, be just ; we may hope to perceive not only that these successive utterances to God correspond to those successive developments of the Christian character, and supply in order, the distinct, the genuine, and easily recognized voice and expression of each ; but that, like the blessed Tempers whose godward voices they are, they also follow each other in a real and intelligible order. And even as

we then found it necessary to dwell longer on the first two Christian Tempers, as in themselves essentially fundamental, and as involving, in their inauguration and growth, the main difficulties which beset the constitution of our genuine Christian and spiritual life; so has it been with regard to those elements of the prayer, which are the ordained and fitting utterances to God, of these two fundamental Christian Tempers. So soon as we can rightly utter these first voices, with which our spirits have been endowed by the Spirit of God; the remaining voices with which that Spirit continues to endow us, will follow from these, as in a spiritually necessary sequence and order of growth: no otherwise than the remaining blessed Tempers were seen to grow, in God's order, out of the first two.

If then, taught of God, and having been led in Christ to discern God's essential Holiness, and our own essential unholiness as apart from Him, we have turned away indignantly from that godless self, our former evil idol, and from our own conscious poverty and wretchedness; to fix on God as revealed to us in Christ, and on His manifold, unsearchable riches, the earnest gaze, the ardent longing of our hearts; and if in this new spirit of truth and truthful lowliness we have learnt to desire and to strive, that He who alone is holy, should alone be by us regarded, obeyed, and honoured as holy; and so THIS FIRST ASPIRATION of our Lord's Prayer, HALLOWED BE THY NAME, has become for us the single breathing forth to God, from the ground of the heart, of our whole Being, in Intellect, Affections and Will: if, having further in Christ discerned

and received earnest of THE REAL COMMUNICABLENESS of the Divine wealth to our needy souls through Him, our SECOND ASPIRATION FOR THE COMING OF HIS KINGDOM IN OUR HEARTS, which was before an act of faith alone, is now become an act of joyful hope also, because we feel that it has already in part drawn down, upon us and around us, the blessedness and the consolations of that Kingdom:—how fervent and unceasing will then be our Aspirations for the more perfect hallowing of his Name, for the further coming of his Kingdom within us and around us, in ever-growing power; for the daily enrichment of our conscious poverty by the daily imparting to it of His Divine wealth?

Again, in what consists the very ground and core of our poverty: the bitter root and the bitter fruit of evil and misery within us? In what, but in that unrenewed Will which, blind to the true riches, is ever lading itself with thick clay from the caverns of the earthly mammon? And whither shall we look for succour, for deliverance from this evil Will of self, but to THE HOLY WILL OF GOD? To the end that by the indwelling in our spirits of the Spirit of God, His Will, which is the Will of absolute Holiness, may come and dwell with us, and in us, for a new, for a free and abiding Will, to go no more out for ever. And in what Temper may this be accomplished, if it be not in that TEMPER OF CHRISTIAN MEEKNESS which is ever ready to cast forth this godless and hateful, this evil and slavish, this blinding and defiling Will of Self, of essential poverty and misery; that it may receive for a new Will, the Holy Will of God? Lastly, in what words shall our otherwise unutterable

groanings for deliverance from this worse than Egyptian bondage to the evil Will, find utterance, but in that earnest intercession wherein the Holy Spirit pleads together with our spirits, *THY WILL BE DONE, AS IN HEAVEN SO IN EARTH.*

And here, before proceeding further, let us pause for a moment to contemplate our position: for if our spirits have indeed arrived at this point in their heavenward progress, it may, in a very real and definite, though not in the full import of the words, be asserted, that *ALL* is accomplished.

In a subordinate sense this may indeed be said, after the inauguration, after the birth within our souls, and endowment with its proper voice and aspiration to God, of the first Blessed Temper, that of Spiritual Poverty. In a still fuller sense may it be truly asserted after the inauguration, and similar endowment with its fitting utterance Godward, of the second in order of these new dispositions, these new elements within our souls of holy personal Being, the Temper, namely, of Christian Mourning. For God's work in man's soul fails not when once it is really begun: unless man again apostatize and fall off from Him. God's word returns not to Him empty: but unfailingly performs its appointed office. If failure there be, it is ever failure in the receptivity of the soil, not in the essential goodness and fruitfulness of the seed sown: and the reason why we may pause here, as at a point where our spiritual life, if it has indeed been thus far unfolded, has already made some definite and hopeful progress, is that the greatest as well as the primary difficulties to our livingly apprehending and so realizing that life in and for

our own souls, are difficulties arising out of failure in this very receptivity; and that so soon as our religious life has indeed been thus far unfolded, those special grounds of failure have already been happily overcome.

So soon as by the means we have been setting forth, the real yearning, the predominant Aspiration of our spirits is that we may be delivered from, that we may be enabled to cast forth for ever, the evil Will of self, and that, for a new and blessed Will, we may be endowed with the Holy Will of God; then, in a very high and important sense, ALL is accomplished. If in real earnest we be ever ready, ever anxious and eager to divest ourselves of evil, to part with the very ground and root of evil in our spirits, the evil Will of self which is enmity with God; He on his part will be, nay he *is*, ever ready to supply this *κένωσις*, this emptying and divesting ourselves of evil; to clothe upon and fill us with good, to penetrate and imbue us throughout with the very soul and spirit of good.

One other remark, before we pass from this, the last of the three ASPIRATIONS, to the first of the three PETITIONS. This last and fullest of the Aspirations, which reconciles and glorifies in itself both the preceding ones, is not merely the expression of a general readiness on our part that God's will may be done. This yearning Aspiration of all that is spiritual within us, is more and other than a mere vague, pointless desire that God's Will may be done, in any indefinite place or manner.

Rather it is a blended Energy of Aspiration proceeding from heart and mind and will, from the spirit of our whole Being, as daily renewed towards purity and oneness.

that His Will may be done on earth, by ourselves, and by all His children; done here even as it is done in heaven; that is, ever more and more fully, more and more freely. So that this aspiration may not spend and lose itself on the dimly-seen distance, on the easily-forgotten future, but that its full practical force and moment may be immediately received into the bosom of the actual life we lead on earth, and may impart to that life its whole quickening influence and energy.

Moreover, the Will cannot be thus done on earth, unless it be on earth also that the Name is first hallowed, on earth that the Kingdom first comes. Hence, with regard to the real drift of each and all of these three great Aspirations, we are at once delivered from that realm of the vague and indefinite so dear to the double-minded and half-hearted; and all the holiest energies of our daily renewed Will are led forth at once to practical living obedience.

With regard to the remaining clauses of the prayer, which may be distinguished as the three PETITIONS and the three ASCRIPTIONS, we shall hereafter find occasion to speak of them more at large: especially whilst considering the relations which obtain between each clause of the Christian Prayer and the corresponding portion of the Christian Law.

The general exposition of that Law in its relations with the Lord's Prayer (and so with the Beatitudes) will indeed necessarily involve a reconsideration of the Prayer itself, under such new aspects of it as result from these relations.

This necessity for again recurring to the Prayer enables us at present to pass in review its successive clauses, more rapidly than we should otherwise be justified in doing ; and thus in this part also of our first general survey, to aim rather at unity of impression from the whole, than at any detailed exposition of parts.

Now, therefore, that we have already seen, in each of these three great primal ASPIRATIONS of the Lord's Prayer, the ordained and fitting utterances to God of each of the first three blessed Tempers, in the order of our Lord's teaching, that is, in the order of their real growth and development ; we would address ourselves to such a brief survey of its remaining clauses, namely the three PETITIONS and the three ASCRIPTIONS, as may suffice to explain, if not to justify, our view of the manner in which each successive clause of the Prayer is the ordained and fitting Godward voice, the genuine utterance and expression to God, of each of the successive Blessed Tempers, in the order of our Lord's Discourse.

First, then, what clearer, what fuller and more Catholic, interpretation, what interpretation recommending itself more immediately to our best powers of spiritual discernment, can be applied, can be conceived as applicable, to the first of these PETITIONS, GIVE US THIS DAY OUR DAILY BREAD, than the interpretation which is supplied by our regarding it as the ordained and fitting utterance to God, of that Blessed Temper which HUNGERS AND THIRSTS AFTER RIGHTEOUSNESS ? So soon as we are raised to that height, whence this matter may be discerned and known with a spiritual, not with a worldly discernment, we see

at once that so it must be. Thus was it seen by Christ. His meat, a meat which the world indeed knew not, which the world cannot know, was to do the Will of His heavenly Father, and to finish His work. Our meat, whether we be worldly and carnally minded, and so fail in discerning this, or whether, being Christianly and Spiritually minded, we perceive and acknowledge it; is no other than was His.

By daily acts of Faith (which are also acts of obedience) in Him who is our righteousness, we are ever receiving into our souls the daily bread, the growing strength and support, of Christ's justifying righteousness. By our thus daily receiving prayerfully, thankfully, and (as not forgetting to distribute also and communicate the heavenly gift) charitably, both of this justifying or imputed righteousness of Christ, and of that living Body of His sanctifying or imparted righteousness, which consists in our ever faithfully, hopefully, lovingly aspiring and striving after the hallowing of God's NAME, the coming of His Kingdom in Christ, the spiritual, that is the real and free, fulfilment of His Will on Earth; by our thus daily hungering for, daily receiving of, THAT WHOLE LIVING BODY OF RIGHTEOUSNESS, broken as it is for us by our all-seeing Father into the fragmentary forms, into the fitting portions of our daily Christian duties; we do indeed continually receive into our spirits both of the justifying and of the sanctifying righteousness of Christ; we inwardly digest and assimilate it, so that it becomes for us at once His righteousness and our own: and thus we receive also into our spirits the real virtue of that real food; strength

ever-renewed; ever-growing spiritual strength and energy, to journey onward in our way to the mountain and city of God. Nor does this interpretation in the smallest degree exclude that which truly discerns in this FIRST PETITION a prayer for the bread of our earthly life, yea, for every thing which is necessary to our actual subsistence here on earth from day to day. Rather it is the first more spiritual and more real interpretation, which can alone give its full import to this lower one, and by which this lower one becomes of power also to enforce upon us the pregnant truth which we have already noticed: the truth, namely, that the whole prayer is IN THE ORDER OF SANCTIFICATION, in the order of progressive renewal and spiritual Growth; that the act of our truthfully offering it up to our Father and the Father of our Lord Jesus Christ, implies at every step the fact that our spiritual life is already begun, and that therefore the bread which sustains our actual and earthly, sustains also our real and heavenly life; sustains, that is, our whole life in body and soul: that life no longer at twain in Adam, but now, in Christ and the Spirit, at one with itself.

Again, can we in our calmer and purer moments, when the world's glare is shut out from our eyes, when the world's din is stilled within us and around us, can we fail to perceive, that only from THE MERCIFUL AND FORGIVING SPIRIT, may that SECOND PETITION, which contains within itself, which indeed by manifold titles actually *is* the very heart and centre, the inmost spirit of Christian prayer, only from the essentially and distinctively Christian TEMPER OF MERCY AND FORGIVENESS, whereof *it* is the genuine

utterance and voice, may that FORGIVE US OUR TRESPASSES AS WE FORGIVE THEM THAT TRESPASS AGAINST US be truthfully and effectually offered up? And if even of our own selves we perceive not this, as a necessary consequence of that larger truth that the unforgiving man can have no living practical faith in the spirit of forgiveness, in the possibility even of forgiveness from the heart; if in our own minds we can admit any doubt of it, must not that doubt at once disappear when we see, not only that this condition of a merciful and forgiving Spirit is by our Lord himself insisted on, in His own immediate commentary on this special clause of His prayer, as a condition without which it will not and cannot be granted; but that in the very substance and body of the petition itself, this same indispensable condition (the only one, be it noticed, which the whole prayer contains) is by the great Teacher of Prayer, is by God's WORD and WISDOM, permanently embodied?

And mark here the absolute fitness, the Divine method which obtains in the order and sequence of these PETITIONS, as well as of the ASPIRATIONS which precede them, and which are implied and presupposed in them, even as poverty is presupposed and implied in hunger. Mark, I say, the order which here obtains, with regard especially to these first two PETITIONS, the prayer for continual supplies of that bread of God's righteousness in Christ, which came once and cometh ever down from Heaven, and the prayer for continual supplies of that wine of heavenly consolation which refreshes and makes glad the heart of sinful man, the wine of God's forgiveness and pardoning love, through Christ poured forth not only

on our sins in Adam, but on the transgressions whereby we daily provoke Him to anger, on those many offences which in our best and ever-renewed strivings after a truer and more childlike obedience, in our most faithful reception of that daily bread which consists in doing our Father's Will ; must still needs come.

And now that our faith in God's wealth of righteousness as existing in Himself, as through Christ and the Spirit actually communicable to us, has been strengthened within us, and quickened into a believing hope, into a hopeful and loving joy, by its proper exercise, the fervent and effectual prayer of faith for our daily portion of that righteousness ; by our thankfully and inwardly receiving, by our rightly dividing to our brethren, of the same ; now that our assured hope and trust in God, that we are indeed living members of that His Kingdom in Christ, which is more especially and centrally THE KINGDOM OF FORGIVENESS, has been fed and sustained, has grown out into a livelier and more quickening hope, a more heartfelt thankfulness and love, by the actual forgiveness, vouchsafed to our appointed prayer for it, of those trespasses and sins whereof our conscience is afraid:—after this real sustentation for the day of our whole real Being in life, in health, in growth, and in that most blessed result of a pure spiritual health and energy, THE POWER OF DISCERNING THE HOLY, the vision and the faculty which are indeed Divine, whereby we rightly behold God *here*, in his holy word and in his holy works ; whereby we shall behold him hereafter face to face with ever-increasing fulness and blessedness:—after these things what remains but that we

should be KEPT ever thus? but that we should be kept in this our genuine, our blessed state of life, but that we should continue to be so progressively nurtured by our Being's proper and unsating food; so ever pardoned for the errors and trespasses which in our ceaseless strivings after a more and more perfect obedience must still needs come?

Of the whole essential body of prayer there now indeed remains nothing, but that we should pray Him who neither slumbereth nor sleepeth TO KEEP US IN THIS STATE OF BLESSEDNESS, which, though it be confessedly an imperfect one, is yet that state of ever-growing Purity of Heart, of ever-growing Spiritual Insight and Energy, beyond which STATE OF REAL GROWTH it is not given us here on earth to advance:—to keep us from presumptuous sin, and so from the necessity of being LED INTO TEMPTATION, from the spiritual necessity of a fall: to be our defence on the right hand and on the left, against those temptations common to man which are allowed to meet us on the path, and in the conflicts, of our Christian duty, that they may teach our hands to war and our fingers to fight; and to make for us a way to escape out of those we are not yet of power to overcome: to DELIVER US FROM ALL EVIL to the uttermost, for that all evil is, when admitted, a sully of our purity of heart, a lessening of our spiritual stature, a marring of our actual blessedness, of our capacity for bliss; specially of that highest energy of our blessedness, that utmost perfection of our bliss, the perfection and the energy whereby we RIGHTLY BEHOLD God: a perfection which, like all spiritual ener-

gies, proceeds indeed freely, but proceeds only, from THE PURE HEART: lastly, to preserve from THE EVIL ONE,—from renewed, above all, from final apostasy and falling off from God, our goings out and our comings in from this time forth for evermore.

And now again in passing from the PETITIONS to the ASCRIPTIONS, we have arrived at another important transitional or tropical point. The prayer as prayer is here essentially at an end. Nothing more remains to be asked for. In so far as these PETITIONS are granted us by our heavenly Father; in so far as the ASPIRATIONS which we have before been taught to breathe forth to him are fulfilled for us individually and collectively; all is fulfilled, all is granted; as well for *our* Christian Church, as well for the universal Church, as for our own souls.

But has our religious LIFE arrived at its entire perfection, so soon as it has arrived at the real inauguration, at the unceasing growth of those Blessed Tempers whereof we have discerned the voices in these successive Aspirations and Petitions? We have already contemplated the first three Blessed Tempers, as finding utterance for their Godward Aspirations in the first three clauses of the Prayer, and as thus constituting the essential conditions of a true RECEPTIVITY: of any real capacity on our part for receiving into our own souls the Divine wealth. We have discerned the next three of these Blessed Tempers as constituting the indispensable and sufficient conditions of our ACTUAL, daily, growing RECEPTION of that wealth; and we have seen, in the corresponding utterances of the Prayer, the successive goings forth of our spirits to God, which are

by Him returned to us, endowed with those daily portions, with that increasing wealth of real Blessedness whereof our spirits had thus become capable, and for which their ardent aspirations and yearnings had first been kindled into a self-conscious want of the true riches, and then into a vehement hunger and thirst after the true bread and the true wine—the bread of God’s righteousness in Christ, the wine of God’s forgiveness in Christ; and after the true spiritual health and strength and clear-sightedness therefrom resulting.

But, let us ask again, has indeed OUR CHRISTIAN AND SPIRITUAL LIFE, arrived at its full consummation, and brought forth its fairest and ripest fruits, so soon as it has been blessed by the real implanting, by the ceaseless growth of those Blessed Tempers only, whose proper voices to God in prayer we have thus far been contemplating?

Has that Life arrived here at its highest earthly perfection: may we finally rest here as after an accomplished task: is this absolutely ALL? Is this wealth of God, now actually received into our souls, now being received by us ever from day to day more and more fully, to remain in us as a buried treasure, as a hidden talent? Must this daily, inward reception of the bread of God’s righteousness in Christ, of the wine of God’s forgiveness in Christ, issue in NO DAILY INCREASE OF OUR CHRISTIAN STATURE; in NO FULLER AND FREER ENERGIES OF OUR SPIRITUAL LIFE AND SPIRITUAL DISCERNMENT? Must the Holy Christian wisdom ever fall short of that which even the Aristotelian, the less spiritual of the two great elder unbaptized Philosophies, was of power to discern; and, speculatively at least, to arrive at?

Can the FREE CHRISTIAN ENERGY of action and of suffering, and with it the CORRESPONDING CHRISTIAN BLESSEDNESS, never, in any degree, grow out under the light and warmth of Christ, from these new and real, though as yet latent Powers of holiness; never, under the free energies of the Holy Spirit, freely proceed from this inwardly-formed Christian character and disposition? Is mere passive, or not essentially active purity of heart, however excellent and glorious an endowment; however far beyond what any unbaptized Philosophy ever could, or ever can attain; however far beyond what can by any other than Christ's truthful and living way, be actually implanted in the human soul;—is, I would ask, this ALL: all that the Christian is bound to believe in: is privileged rather, gloriously yet fearfully privileged, to have a living faith in, as being by him under God and in God's order, actually attainable: all that he is thus privileged, and by every motive which can stir the inmost depths of his Being, impelled, to aspire after and to realize?

Are there possible for his renewed Being, renewed under the Spirit from day to day, no free and holy energies of action, and of that suffering for righteousness' sake and for Christ's sake, which is the very highest form and reality of action: no fervent aspirations, no effectual yearnings after the imparting to others also, of this intrusted wealth; of the purity and peace, of the true insight and spiritual discernment, which he has already in rich measure himself received; which he is from God, in Christ and by the Spirit, daily receiving more and more abundantly into his own soul?

Rather must not this purity, this spiritual health and its accompanying spiritual energies, be too mighty and expansive a power, too swelling a flood of blessedness, for the narrow limits of the individual soul? Can such an one refrain his lips: can he hide within his own heart this new righteousness of God, or keep back from the great family for whom Christ died, His loving mercy and truth?

Even as he has freely received, must he not freely give: not, it may be, of the treasures which moth and rust corrupt, and which thieves break through and steal; but of such as he has; of the real silver and gold; of the truth which maketh free; of the inward peace which is as that of brethren dwelling together in unity, as that of a city at one with itself? Must not he whom Christ, in the oneness of the Spirit, has reconciled with his Father, with his brethren, with his own soul, freely and rejoicingly devote himself (despite the losses, the sufferings, and enmities which his strivings after peace draw down upon him,) to the reconciliation of his brethren, through the same Christ, with their Father, with their brethren, with themselves: as knowing that if they be not in Christ reconciled and at peace with their heavenly Father, they can never be reconciled and at peace with their earthly brethren or with their own souls? Is not indeed this BLESSEDNESS OF THE PEACE-MAKER, this delegated and intrusted, though at the same time real and personal, power of MAKING PEACE, the very first genuine off-growth and product of our now perfected adoption, of our now realized Sonship, of our deliverance,

through the truth in Christ which maketh free, from a condition of merely or mainly servile obedience? And does not the very high and special blessedness of this enlarged and nobler condition, consist in the actual exercise, at whatever personal loss, through whatever personal suffering, of this free and holy energy, for the ministry of reconciliation, for the Christian ambassadorial power, for the teaching and baptizing all nations?

But, it may be replied, such a notion of a personal, in-dwelling, and freely-proceeding, holy energy, tends to spiritual pride. I grant it. It is most true that temptations to spiritual pride are *the* temptations which beset spiritual gifts. But must we therefore, in our spiritual cowardice, abjure spiritual gifts, instead of zealously affecting the very highest? Or does God supply us with no shield against these temptations, which are among the fieriest darts of the evil one?

How shall we,—who are in God's holiest truth, but the accredited representatives of a Kingly Power, but the ambassadors of Christ, but delegated holders and exercisers from Him, of this essentially Royal prerogative, of MAKING PEACE,—be prevented from rebelliously arrogating to *ourselves* KINGLY POWER: that kingly power which is of our own mere motion; inherent, self-originating, independent, godless? Or can we in any other way be more effectually guarded and delivered from the peril of this apostasy, than by the ceaseless breathing forth to God from the ground of a heart daily becoming purer, from our whole mind thus growingly renewed in its Spirit, of that FIRST HOLY ASCRIPTION, THINE IS THE KINGDOM.

Again, in proportion as this power, which at first partakes much of the purely transmissive and ministerial character, becomes, through God's continued and ever richer grace, more also of an indwelling and inherent power; more of THAT GENUINE POWER OF THE KINGDOM WHICH IS INDEED WITHIN US; in the same proportion is its free putting forth, its energetic exercise, accompanied at once by a more intimate sense of real and enduring Blessedness, by a more rancorous opposition from the godless world without, and by a temptation stronger, subtler, and more spiritual.

For can it be a small temptation to have dwelling within us this REAL POWER OF THE KINGDOM, as though it were indeed OUR OWN: a power not *of* this world, far above all power having its source and origin *in* this world, and which, in having overcome persecution and suffering for righteousness' sake, cannot but be conscious to itself of having indeed overcome the world?

Now that the blessed and holy power of being more than conqueror for righteousness' sake over our own ever-insurgent and rebellious impulses of wrath and hate, over our idolatrous cravings for lawless and selfish pleasure, our deep-seated love of slothful ease, nay, over our natural shrinking from pain and suffering, from loss whether of the means of life or of the good name which gives it value—the power of being more than conqueror over all these, sharpened by the otherwise intolerable sense of wrong; now that this blessed, this Divine and marvellous power of freely and gladly suffering even unrighteous persecution for righteousness' sake, is, in a very high and real sense,

become for us an indwelling power; is daily being more thoroughly inwrought into our souls, even into the very frame and essence of our spirits; in what thought and utterance of truthful lowliness, in what pervading sense of our own essential nothingness as before God, in what unceasing and free ascription and rendering to Him of that which is indeed, and by manifold titles, His own; shall we, in this great peril of self-worship and self-glorification, find safety, find perfect and holy guardianship; if it be not in that free and joyful confession, in that SECOND HOLY ASCRIPTION, THINE IS THE POWER? Or what other Ascription can more effectually for our soul's health proclaim, that we discern and acknowledge in this really and freely communicated POWER of righteousness and blessedness, THAT WHICH INDEED IT IS—the righteousness and the blessedness, not of man, not of self—THE RIGHTEOUSNESS, THE BLESSEDNESS OF GOD IN CHRIST?

And when at length this indwelling power of Christ's righteousness has taken full possession of us, of our whole Being in Intellect, Affections, and Will; reconciling with each other, as it sinks more and more deeply into that Being, and bringing into oneness, these its before jarring elements;—rather let us more humbly and more truly say, *in so far* as this great and glorious work of an inward renewal in the power of God's Spirit, has been, and is being fulfilled in any of His children;—does not this holy guardianship over such an one grow and heighten itself, even more rapidly and effectually than his spiritual temptation and peril heightens?

For is not that holiest of communicable energies

which can calmly, nay freely and rejoicingly, for Christ's sake, suffer all bitterest and most unjust persecutions, all falsest revilings, all sharpest stings of personal insult and outrageous malice;—is not this highest and holiest spiritual energy already guarded from the leprosy of self-glorification, by that accompanying energy of spiritual insight which discerns and rejoices in the spiritual beauty of Christ; which discerns in Him, the absolute perfection of a personal and communicable righteousness, which discerns and loves in Him, that personal Lord and Saviour who freely suffered all things that He might bestow ETERNAL LIFE, RIGHTEOUSNESS that is UNTO HOLINESS, AND SO UNTO ENDURING BLISS, on us, His enemies and persecutors?

And should our remaining unrenewedness interrupt, at any moment of our lives, this loving consciousness, that God, in Christ and by His Spirit, is in very truth for US ALL IN ALL; is most eminently and essentially so in our own holiest and most intimately personal acts; are we not unceasingly recalled to this blissful consciousness of our absolute, momentarily dependence upon Him, by THAT LAST CROWNING ASCRIPTION, which gathers into itself all the manifold radiance shining from this holiest prayer, and which, if it be ever rising to God in spirit and in truth from the ground of our hearts, is of power to keep us from moment to moment, through Time and through Eternity, abiding in God's love—the love of the Father and of the Son and of the Holy Ghost, THINE IS THE GLORY FOR EVER AND EVER. AMEN.

CHAPTER V.

THE DECALOGUE. PART I.

IN the course of our review of the Sermon on the Mount in its several portions, considered as members of a living body of Divine Truth, we have already endeavoured to unfold in order and in their leading characteristics the Beatitudes or Blessed Tempers, as presenting the genuine and essential Christian dispositions, the new realities of Holy personal Being which under Christ and the Spirit of Christ are born and grow within us; as constituting the mind that was in Christ; the mind which must have been implanted and must be growing in each of his true followers; which alone is capable of progressively receiving here on earth, and of finally inheriting in heaven, real and enduring bliss.

Such was the general purport and design of our third Chapter. In the fourth we presented these growing Christian Tempers and Spirit, this mind daily renewed, as ever flowing forth from that earnest and prayerful BEHOLDING OF GOD, that lifting up to HIM and fixing on HIM the eye of our Spirit, which is indeed one with our truthfully uttering to Him that address, OUR FATHER, WHICH ART IN HEAVEN, wherewith our Lord begins for us his holy Prayer: and we further presented these Blessed Tempers, this daily-renewed mind, as alone capable of genuine prayer: shewing at the same time how each new capacity, each new power or energy of this daily

renewed and ultimately perfected humanity, has its otherwise mute yearnings endowed by the same great Teacher, even as they arise and struggle for utterance, with words, wherein it can rightly pour itself forth to God; with a genuine voice and expression for that blessed and quickening communion with Him, by which it is sustained and unfolded, and without which it must shortly cease from all energy of growth or life.

We have seen that these inward Tempers, these personal realities of our daily-renewed Being, regarded as thus daily going forth to God, in Prayer, as thus ever returning from Him into our own bosoms, with a renewed and multiplied blessedness, do, in their fulness, constitute the whole of our spiritual or real Being and Life: that were these blessed Tempers, and this holy communion indeed fully ours, God's new creation by Christ and the spirit in our souls, would then be perfect: then HE would see and declare that it was very good.

Whilst, however, we were thus led to perceive the deep importance, the absolute necessity, to the fulness of our spiritual and enduring life, of each and every portion of the prayer; there was *one* portion of it which claimed a deeper reverence, a more sustained contemplation, as presenting to our souls the very springs and sources of that real life. I mean THE NAME OF GOD: HIS NAME OF THE FATHER AND THE SON AND THE HOLY GHOST: HIS NAME OF OUR HEAVENLY FATHER which he has now in Christ revealed to us, to the end we may ever behold it and live; which he has now in Christ put upon us, that it may sink into us, to purify and to quicken us in mind and heart,

in life and spirit, for that beholding; which he has also through Christ put into our mouths, that from our mouths as from our hearts it may daily rise to His throne in vigils of devout and hallowing contemplation, as the reasonable expression, as the genuine sign and symbol, of that true BEHOLDING OF GOD.

We saw that in this holy contemplation, this spiritual beholding of the Godhead as now at length by Christ set forth to us, under his last revealed and holiest NAME, ALL must be contained: even our final sanctification and blessedness itself, as well as every real step towards it: for that in this NAME so dwelt on by us, so kept present to our spirits by the Spirit of God, we have that inward and living sense of His Wealth and of our own Poverty, from which must flow forth our growing renewal, our mature and perfect bliss.

Has then God left this blessed fountain of our enduring Life, this Name slowly and but in part revealed to that long succession of the elder world, that our fathers might look on it and live; revealed at length in the fulness of time to us and to our children in all the awful beauty of its perfect holiness, that we also might look on it and live; has God indeed left this HIS GREAT AND HOLY NAME for which He has ever wrought that it might not be polluted among the nations, with no guardian, of power to assert its integrity, to vindicate its Holiness? And will men refrain from misapprehending, from dishonouring and violating this NAME, who have not refrained from misapprehending, from dishonouring and violating THE INCARNATE WORD by whom it was revealed? Or if, by the

severity of HOLY LAW, by the terrors of avenging justice, this great NAME be indeed fenced round and guarded, in its essential objective integrity and holiness, even as it has been revealed to us by Christ for our live-giving contemplation ; if thus effectually asserted in its integrity and guarded from violation, it be indeed presented and kept present to our hearts and spirits, to every faculty of our Being ; by what FURTHER HOLY LAW, by what Divine discipline cleansing us ever in body and soul, strengthening ever both the weakness of the flesh, and the willingness of the spirit, shall our unwilling and undiscerning spirits, shall our hearts, blinded by fleshly and worldly lusts, be purified for the effectual discernment of this great NAME, be enabled thus to turn to it, to look on it and live ?

Do we not indeed ourselves at every moment perceive and feel our deep need of this guarding, this cleansing and sustaining power of HOLY LAW ? Must we not confess our own powerlessness so to maintain for ourselves inviolate and unpolluted this living fountain of our real life, this one great object of our spiritual beholding, this revealed and HOLY NAME ? For such a genuine discernment, for such a ceaseless and quickening contemplation of this great Name, as revealed to us in all its wealth of holiness, we are, in very truth, and must confess ourselves, not sufficient. This great and Holy Name, presenting to us as it does the full majesty of the triune and tripersonal Godhead, as in Christ finally revealed to us, cannot be grasped and held by our sin-enfeebled Being ; cannot be worthily and effectually discerned, through our perturbed

and clouded Intellect, through our impure Affections and unholy Will. The very worthiest contemplation of God which we are at any time capable of, from the ground as it were of our own actual Being, in the strength of our own actual discernment of The Holy; cannot but fail. By such intuitions we shall never spiritually, that is really, discern either how essentially rich God is in His Holiness, or how essentially poor in their unholiness are our own souls. Yet, as we have already seen, the real discernment of these very truths, deepening into a permanent conviction of them, is *alone* of power to quicken and unfold within us those fundamental Tempers of Spiritual Poverty and Spiritual Mourning, without which there can for us be no birth, no growth of this our real and enduring life; without which, the hallowed family of these Christian Tempers, with their genuine utterances to God, in prayer, with their appropriate and promised blessedness, can for us have no existence. If therefore we be and remain incapable of that true discernment, that effectual beholding of God, out of which alone these quickening convictions, these living realities, can grow; there can be neither birth nor growth of the renewed mind within us; and so neither can that holy prayer, which is the ordained and fitting utterance to God of this growing spirit of renewal, of all these blessed Tempers as at one with each other, have for us any truth or meaning, any real Being whatever.

For what avails it that Christ himself should have endowed us with the genuine Godward voices of these holy Tempers, these new and blessed realities of our

personal Being, if within our souls these new realities have no existence? Or how can that grow, and have energy for utterance within our spirits, which has indeed never been born there?

Whither then or to whom shall we in this strait turn for succour? When our barren souls, conscious of their incapacity for these new and holy births within them, cry with Rachel, "Give me children, or I die," who shall be in God's place to remove the curse, to vouchsafe the blessing? Or, if the blessing may not be at once vouchsafed, or the curse at once removed, who or what shall render possible, shall prepare the way for, its removal?

Or again, if the beginning of this blessed state of sonship, if our adoption into that great family which in heaven and earth is named after Christ has already taken place; if we have been received into God's latest covenant, and have had the GREAT TRIUNE NAME, in all the fulness of its holiness, of its pervading and hallowing energy, put upon us, and so these Blessed Tempers, these new spiritual graces, these heavenly and holy children, have indeed been born into our souls; yet, nevertheless,—from our remaining unwillingness or powerlessness to turn ourselves continually towards that Great NAME, the source and sun of their life, and under His quickening beams to have their birth daily renewed by daily renewed growth—this their life is, as it were, no life, is daily fading away and perishing; and if thus we ourselves, having a name that we live, are dead before God; by what means, by the faithful and zealous use of what further means, shall we strengthen the things which remain that are ready to die?

It is by THE FURTHER MEANS OF HOLY LAW ; by faithful, ever-renewed OBEDIENCE, up to the full measure of ever-accorded might, to HOLY LAW : to that holy Law of God which is the living and actuating soul of the body of our obedience, even as prayer is its quickening spirit. This Law it is by which all the inferior powers and energies of our Being in body and soul, which ought to be, but which through our remaining unrenewedness are not, as yet, in free subordination to God's Will, to our own renewed Will, are gradually, through many and painful strivings, through much self-denial, at length subjected to and brought into harmony with the Will of Holiness, and so into harmony with each other, to the casting forth of all inward falsehood and untruth.

This HOLY LAW then it is by means of which all these subordinate powers and energies of our actual Being are guarded from the desecration of evil, and for the hallowing reception of good; no longer clog therefore and hinder, but now aid and work together with, our best and highest powers of discerning and communing with God; nay, become themselves fitting organs for beholding, for contemplating and apprehending HIS HOLY NAME: by means of which we receive through every constituent element of our manifold Being and Life, a growing sense, an inward conviction ever worthier and more solid, of the unsearchable riches of God's holiness; of the depth of our own unholiness, poverty, and need, as apart from HIM. And if we are taught this one more especially of God's great fundamental truths, by dwelling on and striving to obey those requirements of Christ's

Holy Law to which our growing powers of obedience are as yet less equal, and even by our very failures in fulfilling those requirements; that second far more comforting and quickening truth, that God both can and will communicate ever to us here on earth, of His righteousness and Blessedness, is not less intimately brought home to our spirits by every accomplished act, even though imperfect, of our growing obedience. For by such accomplished acts, our hopeful faith, our living hope, is ever sustained and quickened; is ever silently passing into an intimate consciousness, that this excellent and Divine wealth of righteousness unto holiness, not only may be, but is being from day to day, and in daily-increasing measures, actually communicated to us. By such manifold titles is HOLY LAW a schoolmaster to bring us unto Christ—a guide to bring Christ unto us.

But how, without entering into details incompatible with that unity of impression which is our immediate object in thus rapidly surveying the Sermon on the Mount as a living whole, shall we present this HOLY LAW OF GOD in its exceeding breadth? How, even in that one of its manifold offices, which, as being its primary and fundamental office, first demands our attention: I mean as THE APPOINTED ASSERTOR AND GUARDIAN OF THE HOLY NAME OF GOD: first, AS THAT NAME IS REVEALED TO US, THAT IT MAY BE THE ONE GREAT OBJECT OF OUR SPIRITUAL BEHOLDING, OF OUR DEVOUT AND LIFE-GIVING CONTEMPLATION; second, AS THAT NAME IS PUT UPON US, TO THE END THAT IN US, ALSO AND BY US, IT MAY BE HALLOWED; to the end lastly, THAT OUR OWN BEING, SO HALLOWED AND PURIFIED, MAY DAILY

GROW IN THE BLESSED ENERGY OF SPIRITUAL INSIGHT; MAY BE EMPOWERED TO DISCERN WITH DAILY-INCREASING FULNESS, TO DWELL ON EVER MORE CONTINUOUSLY AND DEVOUTLY, THIS GREAT NAME OF OUR FATHER WHICH IS IN HEAVEN, THIS ONE WORTHY OBJECT OF ITS LIFE-GIVING AND BLISSFUL CONTEMPLATION? Or can we hope to discern these primary and ultimate offices of HOLY LAW more effectually, than by looking first on THE DECALOGUE, that Divine Code which was given once through Moses, in fitting form and import, to them of old Time—which was given again, in absolute perfection both of form and import, (so far as it had not been already thus given from Mount Sinai,) by our Lord from the Mount of His final legislation?

We would affirm then that THE FIRST, the unchanged and unchangeable TABLE OF THE DECALOGUE, IS THAT PORTION OF HOLY LAW WHICH, in the Divine order, guards from dishonour and violation,—which for us also, as for them of old time, GUARDS IN ITS INTEGRITY AND PURITY, THE HOLY NAME OF GOD, not only as it was revealed to them, but also AS IT IS REVEALED TO US, AS IT IS FOR US THE ONE WORTHY OBJECT OF OUR HALLOWING CONTEMPLATION: whilst the highest end and aim of the second Table, as that Table is by our Lord on the Mount fully and finally set forth, is a similar guardianship of this REVEALED AND HOLY NAME OF GOD, as it is now brought near to every one of us, AS IT IS AT OUR BAPTISM PUT UPON US, TO THE END THAT IT MAY SINK INTO US, FOR THE PURIFICATION OF OUR WHOLE BEING IN BODY AND SOUL AND SPIRIT; to the end THAT THUS OUR WHOLE BEING MAY INDEED BECOME A WORTHY INSTRUMENT AND ORGAN FOR THIS LIFE-GIVING AND BLISSFUL CONTEMPLATION OF GOD.

These offices and powers of Holy Law, as they manifest themselves in the full form and import of the Decalogue, enable us, through strenuous obedience, to realize the primary and essential conditions for effectually discerning and communing with God, through all the faculties and affections of OUR GENUINE HUMAN LIFE: not merely of that comparatively poor and feeble life which we possess AS INDIVIDUAL CHRISTIANS, but also through the larger and holier feelings and relations of the more blessed life we live AS MEMBERS OF A CHRISTIAN FAMILY; through those still worthier powers and energies for action, for endurance, for enlarged affections, and for genuine insight, belonging to our still worthier life AS MEMBERS IN CHURCH AND STATE OF A CHRISTIAN NATION: belonging to our COMPLETE HUMAN AND SPIRITUAL LIFE ON EARTH.

These worthiest and holiest energies of our complete earthly life have indeed their living roots in a free and conscious self-subordination to the whole Law of this second Table (as implying in itself the whole Law of the first) in all its exceeding breadth: not only as it has been illuminated for us by the light of Christ and the Spirit, but as it is ever growing out under that genial light into the fuller details of all Holy Law, as well outward as inward,—into the absolute perfection of the practical human reason as reconciled with, as impregnated and spiritualized by, the WORD AND WISDOM OF GOD.

It would be inconsistent with our plan to anticipate here any objections which may be raised to this general view of the fuller and more spiritual import of the Decalogue. Our present object is rather to present the positive

arguments for this view, arising from its intelligible consistency with our Lord's teaching on the Mount.

There is however one objection, which may immediately occur, and which, if not obviated, may prejudice the direct arguments in favour of this view. It may be said, We perceive indeed that our Lord's promulgation on the Mount, of the Christian Law, begins with certain injunctions having clear reference to the second half of the Decalogue: nay, that it begins with two laws clearly and expressly corresponding to the sixth and seventh Commandments respectively; the first two of this latter half. But what trace do we find in it of the first five Commandments: of the first half, that is, or Table of the Decalogue? Or how are you justified in assuming *that* to be implicitly a portion of the Sermon on the Mount, which is thus explicitly rejected from it? Without affirming that the very terms of this objection suggest its refutation, suffice it at present to reply, that the first Table of the Decalogue is not promulgated by our Lord from the Mount, because it had already been promulgated in its fulness, in its permanent form and import, from Sinai, the mount of God's earlier legislation: and because it was not consistent with the spirit of our Lord's teaching, that He should disparage the inherent, and enduring, sovereign authority of any portion of the Divine Law already given in its completeness, by a mere repetition of all or any of the Commandments contained in that portion.

This reason is clearly not applicable to the second portion or Table of the Decalogue, inasmuch as the full form and import of that Table had not yet been given,

and inasmuch as the giving these was evidently one important object of our Lord's legislation on the Mount. And if it be further objected, that the office here assigned as its primary one, to the first Table, (that, namely, of vindicating in its integrity, and of guarding from desecration, the Holy Name of God, as that Name is revealed to us), could be fulfilled by this first Table, only during the period of an imperfect and symbolic revelation of that Name; I reply that this first Table does, on the contrary, effect all which purely authoritative Law, can effect, for the guardianship in its integrity, of that Holy Name, not only as it was revealed to the Jew, but also as it is revealed to us.

All that absolutely authoritative and compelling Law can do towards guarding for us, towards presenting and keeping present to our spirits, the revealed Name of God, is actually accomplished by that first Table, as well for our own, as for every period passed under explicit Law, of the Church's life on earth. The great Realities of absolutely Holy Personal Being which that Law was given to guard, as well in order that we might discern them and live, as in order to their own inalienable glory,—those great living and quickening realities, it is not within the province or the power of authoritative Law actually to place before the eye of our spirit, actually to keep present to its stedfast gaze. So to place those realities before the eye of our spirit, is the office, and demands the power, of the Son begotten before the worlds: so to keep those realities ever present to our spirit's stedfast gaze, is the province, and requires the energies, of the ever-proceeding Spirit.

But however impossible it may be, in God's order, for these great and holy Realities effectually to reach and to renew our minds, independently of the ordained Offices of Christ and of the Proceeding Spirit; it is no less alien from that Divine order, that so blessed a work should be accomplished, independently of this guardian power of Holy Law; this power of vindicating in its integrity, and preserving from violation, THE HOLY NAME OF GOD, both AS IT IS REVEALED TO US, and AS IT IS PUT UPON US.

That this one great source of our enduring Life and Bliss, can indeed, at any period of the Church's earthly existence, be left without its own ordained and fitting guardian, in HOLY LAW, may not for a moment be imagined. For this HOLY NAME, as revealed gradually, at different times and with increasing fulness to the Church, as completely and finally revealed to us in Christ, is for us the representative and vicegerent of the Godhead; does indeed present to the eye of our mind, so far as we are of power to discern them, the Personal Realities of absolutely Holy Being. So that if this NAME be not thus, through the ministry of HOLY LAW, guarded ever from violation in all its actually revealed integrity; be not, so far as the same ministry can effect this, presented ever, in that integrity, and ever effectually kept present, to our mind and heart and spirit; it will have been revealed to us in vain: it will not have been glorified, but dishonoured by us; even as Christ, who revealed it, was himself dishonoured. Hence it will not be discerned by us and contemplated in its essential integrity and purity: it will not be retained in our thoughts, as the one object of our reverential awe, of

our devout contemplation; but will be rejected thence, or debased there, by manifold idolatry. Thus shall we either wholly fail to discern and apprehend that life-giving NAME; to take and lay hold of it, that it may be put upon us for our hallowing; or, what is yet more fearful, WE SHALL HAVE TAKEN IT IN VAIN. For thus will the object of our devout beholding, of our religious life, instead of being the true form of God, become for us a false form, an idol of Him: and thus we, forming ourselves, and being formed on the contemplation, after the fashion of this idol, and giving our hearts to it, shall indeed be joined and conformed to the same; shall and must corrupt ourselves in our own imaginations, more and more.

Now we have already seen that the opening ADDRESS of the Lord's Prayer, OUR FATHER, WHICH ART IN HEAVEN, presents to us THE HOLY NAME, in all the fulness of that final revelation of it by Christ, wherein it is our highest Christian privilege and duty to contemplate and discern it. So that if this FIRST TABLE be indeed THE ORDAINED GUARDIAN OF THE HOLY NAME AS IT IS REVEALED TO US, it is also THE BODY OF HOLY LAW, directly and intimately corresponding to THIS ADDRESS.

By this body of Law, in its full spiritual import, it is indeed provided that when we raise the eye of our spirit to God, in the utterance of this ADDRESS, we should raise it to no false form or image of God made for us by others or by ourselves; but indeed and only to that true God the Father the Son and the Holy Ghost, who is revealed to us in Christ.

And God has so guarded His revealed Name, not

only for His own glory, of which he is jealous, and which He will not give to another, but in His great mercy to us. For, as we have seen, this primal and fontal religious act, this devoutly beholding and contemplating God, is the source of our Life and Blessedness, if we behold and contemplate Him as He has revealed Himself to us in Christ ; is the source of our misery and death if we behold Him otherwise.

Setting aside then, for the present, any discussion as to the exact point of division between the two Tables of the Decalogue, which, in the silence of Scripture and the uncertainty of tradition on this question, we have been led, on grounds which will soon become apparent, to place at the end of the Fifth Commandment ; we shall proceed to consider the first five Commandments as constituting the First Table, and as ordained to fulfil the special office which has just been assigned them.

With regard then to the First Law of the First Table, I AM THE LORD THY GOD, THOU SHALT HAVE NONE OTHER GODS BUT ME, the more earnestly we consider it, the more clearly shall we perceive that in this first and fontal Law the whole Law is implicitly contained. For if we will have any other God but Him who is the Lord our God ; if we will not retain Him in our thoughts, neither glorify Him as God ; if thus we live without God in the world ; his hallowing energy reaches us not : we are given over, and left a prey to the fatal necessity of our own evil and unrenewed nature : we cannot but fall off into idolatry. Whether we become “ pupils in the many-chambered school, where superstition weaves her

airy dreams ;” or whether, despising these, we fall back on the colder and more deadly idolatry of self ; in either case we cannot but corrupt ourselves and be corrupted more and more. Our idols may be material and visible, or they may be invisible and spiritual ; it matters not : save that these last are more real, subtler, and deadlier, “a cleaving mischief far within our guard :” save that they are more skilled to clothe themselves in the form of Angels of Light ; to deceive, if it were possible, the very Elect, and to cause them to have taken on themselves that Holy NAME in vain.

Nevertheless, though these perils and failures of our spiritual well-being are all generated from, and grow out of, the first and deadliest, the not willing to retain the true God in our thoughts ; the not actually retaining and honouring there, as God, that Holy Being who has said, I am the Lord thy God, thou shalt have none other Gods but me ; still there are distinct grounds of peril and failure corresponding to each of the first three Commandments.

For we may indeed be desirous of having none other God but the Lord who is our rightful God ; and yet, since HE is not in His essence visible to our fleshly eye, but can only be spiritually discerned, it is still possible (would it were for any of us not more than a barren possibility), that we should fail to guard for ourselves effectually, in all the fulness of their objective truth and purity, the manifestations of Himself which He has vouchsafed to us. And therefore again we have to fear and to strive, lest these manifestations, however genuine in them-

selves, however fitted to perfect the work whereunto they are sent ; should then, when they indeed reach our souls, be found perverted or corrupted from that truthful purity, that quickening energy in which they came forth from God : and thus our souls, not dwelling on and fed by that pure truth, not enlivened and sustained by that hallowing contemplation, should remain unblessed by those holy Tempers which can indeed be kept in health and growth, or even in life, by no other nourishment than by the genuine and fruitful Beholding of God.

What then is that special manifestation of the Godhead, wherein all others are for us summed up and glorified ? What is that final revelation of the HOLY NAME, which it is our primal and bounden duty, clearly to discern and jealously to guard : jealously, I say, and with our best powers of mind and heart and life to discern and to guard, in all that fulness of truth, in all that integrity and perfection of holiness and spiritual beauty, wherein it has been revealed and committed to us ? and the so asserting and guarding which, if need be at the cost of our lives, from every even the least idolatrous perversion, is for us the very essence and spirit of obedience to THE SECOND COMMANDMENT.

That special manifestation, that full and final revelation to us of the Godhead, can be none other than the revelation which is by Christ Jesus. For in Him we have the Brightness of the Father's Glory, THE EXPRESS IMAGE OF HIS PERSON ; yea, he that hath seen and seeth Christ hath seen and seeth the Father. And no man can call Jesus Lord ; no man, that is, can rightly and fully dis-

cern Christ; except by the Holy Ghost: except through the light shed abroad in his heart by the presence there of the Spirit which proceedeth from the Father and the Son. So that if Christ be present to our spirit and spiritual discernment, then must there be present to them the Father, the Son, and the Spirit, in all their revealed fulness.

And if this one worthy and final manifestation of the Godhead be not indeed by us, to the uttermost of our power, thus clearly discerned, and jealously guarded, in all the living fulness of its truth; if it be not indeed to Christ himself, and TO NO FALSE FORM OR IDOL OF CHRIST; to Christ, very God of very God, the express image of the Father's Person, the brightness of His glory; to Christ, as Himself the Comforter, as Himself with the Father, the giver and sender of that other Comforter, in whose presence to our spirits we are no longer orphans; if it be not to Him, as our Prophet, Priest, and King; to Him, as for our reconciliation with the Father, obedient even unto death, the death of the Cross; if it be not to this Christ so lifted up, to the end He might draw all men to Him, that we lift up our eyes;—how, beholding Him, shall we live? how shall we be drawn to Him, that we may be with Him there where He is?

Or if it be THE TRUTH that maketh free, THE TRUTH AS IT IS IN JESUS; can that make us free which is not the truth, or which is but a lifeless fragment of the truth; which turns the truth of God into a lie? Rather must we not be enslaved to this lie which we hold in our right hand? and having fallen off from the true to the false form of God; having MADE TO OURSELVES SOME OTHER IMAGE

OF THINGS IN HEAVEN, OR THINGS IN EARTH, OR THINGS UNDER THE EARTH, MUST WE NOT BOW DOWN TO THEM AND WORSHIP THEM? And if we have so turned from that great Light which lighteth every man that cometh into the world, to the sparks which ourselves have kindled, shall we not further have this at God's hands, that we lie down in sorrow?

And even as our true discernment of Christ, our faithful and loving obedience to Him, is, and will be, a BLESSING TO OURSELVES AND TO OUR SPIRITUAL CHILDREN, to the thousands whom our light, so shining before men that they may see our good works and glorify our Father which is in heaven, may have led into the way of truth and peace; so assuredly, if we fall off from Christ, or follow after false Christs, WILL OUR SINS BE VISITED ON OUR CHILDREN ALSO, AFTER THE FLESH AS WELL AS AFTER THE SPIRIT; and be entailed upon them for many generations, by the righteous and intelligible laws of God's most effectually persuasive, and so most wise and merciful, order.

Again, if we have thus subordinated ourselves to the second of the three great primal Commandments, which are ordained for the special purpose of guarding in its revealed integrity the HOLY NAME OF OUR FATHER WHICH IS IN HEAVEN, of that one worthy and satisfying OBJECT of all our holiest energies, whether of devout contemplation or of free and strenuous action; if, and to whatever extent, we have done this, we shall find that such obedience to this second Commandment, not only implies and contains within itself the fullest and most living obedience to the first; but that out of this true obedience to the second, and indeed from no other source, will issue

a real and growing power of free self-subordination to THE THIRD FUNDAMENTAL LAW ordained for this holy guardianship. If we have been, if we be and remain, *thus* obedient to the second Commandment, this more especially central and practical Law, it will be found that we shall not have had revealed to us in vain, that we shall not in vain have contemplated and apprehended that Holy Name. And no less surely will it be found that without such obedience to the second Commandment, we are powerless to obey the third ; that, if thus disobedient to the second, we shall then have had presented to us, we shall then have TAKEN THIS HOLY NAME IN VAIN, and that so we cannot and SHALL NOT BE HELD GUILTY BEFORE GOD. By no other reception and discernment of this NAME than by its reception in Christ, by its discernment in Christ, can we *so* accept and take it upon ourselves and discern it, as that it may not be taken in vain ; as that at length, and in God's good time, it may be effectually hallowed *within us* also, as well as *without us, on earth* as well as *in heaven* ; in the hearts of His children ever becoming humbler and purer, in their will, the spirit of their minds, renewed from day to day.

And do we not here see the genuine transition-point to THE FOURTH COMMANDMENT, THE LAW OF WORK AND REST ; wherein is realized for us what, without this Law, could not and cannot be realized, and brought home to every one of us, at every moment of our lives. I mean the sacred obligation, the blessed opportunity, the hallowing delight, of actually discerning and dwelling on the Godhead in his so revealed and so guarded NAME : of thus beholding

Him through every organ of our manifold life, through all the living powers of our Being; whether they be put forth in works of duty and labours of love, in the diligent and faithful exercise of our calling as before God; or whether these living powers, freely and gladly exerted in praise and prayer, and prayerful contemplation of God, become for us the free energies of a more immediate and spirit-renewing communion with Him?

For let us observe, this Fourth Commandment guards THE ORDINANCE OF WORK, AS WELL AS THE ORDINANCE OF REST, from all violation, no longer now, as in the first three Commandments, by the negative injunction, "THOU SHALT NOT," but by an injunction most positive and most compelling, applied to each of its two distinct branches,—REMEMBER, THAT THOU KEEP HOLY THE SABBATH DAY. SIX DAYS SHALT THOU LABOUR, AND DO ALL THAT THOU HAST TO DO.

Can we then in this Fourth Law, and especially in its leading injunction, to hallow the seventh day, and on it to rest from labour, fail to discern that which indeed was wanting to fill up the measure of the three preceding Laws; to render at least possible, if not to ensure, their observance; to bring them home to the business and bosoms of men; to give them a practical hold on both those two great departments of labour and of rest, which together may be regarded as constituting the whole of our earthly life?

What would it avail us that by these three primal laws the Holy NAME of the revealed Godhead were guarded in all the fulness of its objective purity and

truth, to the very end that we might behold, and contemplate, and in beholding it, might have our life; if yet for such hallowing and quickening contemplation of this one great Object, no time were granted, no provision made? Must it not be, that without such a provision, the unseen, which is yet the real, for it is the spiritual, will soon be thrust forth from the world by the visible and the actual; by the things of time and sense; by the jarring and hurtling interests and passions of our selfish nature, and of our worldly life? See we not here a sacred enclosure within the waste of time, wherein we may gather together, to meet and to commune with our God? where we may behold, and stedfastly contemplate THE FATHER as he is: for he is as he has revealed himself in the Son: and he that hath seen and seeth the Son, hath seen and seeth the Father: where we may hear him as he speaks to us by his Word and Wisdom; and our listening souls may say, Lord, speak, for thy servant heareth: where we may ourselves also speak to him in prayer and praise and thanksgiving; offering, not unto idols, but to Him who alone is, to Him who alone is THE LORD OUR GOD, a worship no longer symbolic but real; the veneration of our understanding, the affections of our heart, the obedience of our life; those calves of the lips, that free-will offering of the spirit, which is our reasonable and spiritual service?

Is it not here especially that we may be joined to our Heavenly Father in that Eucharist, which is the highest symbolic, and which, if rightly discerned, is also the highest real communion with Him, whereof our spirits

are on earth capable: which transfigures and glorifies the worshipper of God, though he be still in the highest and most reverential sense a worshipper, into the friend of God, with whom He sits at meat, who sits at meat with Him; who comes to him and sups with him: that Eucharist which transfigures and glorifies the altar of a symbolic, into the table of a spiritual, that is, a real communion: not annulling the sacrifice, but consummating it in the offering up of ourselves, through Christ, in body and spirit to God, to be a reasonable, holy, and lively sacrifice: not saying to the Church, Arise and eat, lest we should eat profanely and sell our birthright; but, Arise, sacrifice, and eat *Θῦσον καὶ φάγε*?

Again, if the Fourth Commandment, the great fontal positive ordinance of the Sabbath, must be received and obeyed by us as being, independently of its other claims, the primary condition essential to our actually realizing here on earth, in and for our own souls, the practical object, the special end and aim of the first three Commandments; shall we fail to perceive in THE FIFTH COMMANDMENT an angel appointed to watch over and to guard from desecration, from pollution even in their source, those realities of the purely human affections, which are for us no unworthy instruments and organs for the beholding of God? Is it not indeed through this very medium of the more reverential feelings, the purer and holier affections of our family or domestic life, specially when under the light of Christ their genuine purification and hallowing has been effected, that we are enabled most livingly to discern God; even as it is by the very Name which they delight in,

that we are by Christ taught to call upon Him ! If we be as yet so low in the scale of spiritual advancement, as to be incapable of honouring and obeying and loving our earthly father, whom we have seen, how shall we be of power to honour, to obey and to love, our Heavenly Father, whom we have not seen ? Again, if we discern not with the eyes of a reverential tenderness, of a true and self-denying affection, our earthly mother, who, through many and sore travail-pangs, through the burdensome helplessness of infancy, through the trying waywardness of childhood and of youth, has borne us ever in her bosom, in her arms, and in her heart ; if from our youth up we have not cherished and delighted in this holiest of our human feelings, this fairest germ and symbol of the divine within us ; if to our parent in the helplessness or the poverty, in the unfriended or unhonoured estate into which age may fall, we have said it is Corban, by whatsoever thou mightest be profited ; how shall our mean and grovelling spirits be at the same time strong and pure and free, for their higher heavenward flight ? How shall we with eagle-eye discern and gaze on that Jerusalem which is above, and which is the mother of us all ? If this first pure and holy affection, which nature does as it were conspire with grace to implant in our hearts, to the end that a holier and more spiritual affection may be ingrafted on it and grow out of it, be in our hearts wanting ; then to us that more heavenly affection must be wanting also. Being thus devoid of the natural, childly affection and reverence, we are devoid of the most living roots of the spiritual, childly affection

and reverence. Hence it becomes for us hardly less than a spiritual impossibility, that we should really discern and so really honour with our substance, (which is the fundamental idea of this $\tau\mu\eta$) both in its natural and spiritual bearing), with our hearts and lives, our real Mother, the visible and spiritual Church of God? If even our human hearts be thus unnurtured and unschooled, how, when the Spirit and the Bride say, Come, shall our spirits listen and obey, that we also may come quickly, and our reward be with us; THAT OUR DAYS MAY BE LONG, even for ever and ever, IN THE LAND WHICH THE LORD OUR GOD GIVETH US; that ours may be one of the many mansions which Christ has gone before into that real land of promise to prepare for us; to the end that where He is, there we also may be with him; children, through a blessed eternity, of that great family which in heaven and earth is named after Christ?

We have now briefly considered THE FIRST TABLE, including in this THE FIRST FIVE LAWS, of the Decalogue. And we have endeavoured to shew, at such length as seemed consistent with our general plan, how this first Table DETERMINES AND GUARDS IN ITS REVEALED INTEGRITY THE HOLY NAME OF GOD; to whatever age of the Church and in whatever degree of fulness the revelation of it may have been made: how it guards this revealed NAME, I. from ALL REJECTION, II. from ALL DISHONOURING AND IDOLATROUS PERVERSIONS, and so III. from BEING VAINLY AND INEFFECTUALLY APPREHENDED; how it further supplies THE CONDITIONS FUNDAMENTALLY NECESSARY FOR THE ACTUAL PRESENTMENT TO OUR SPIRITS IN ITS FULL UNVIOLATED INTEGRITY

OF THIS ONE GREAT HOLY AND HALLOWING OBJECT; whether, IV. THROUGH THOSE POWERS OF DIRECT INTUITION, OF BEHOLDING AND CONTEMPLATING GOD, WHICH WE ALREADY ACTUALLY POSSESS, with regard to which therefore we further require only opportunities and inducements to exercise them, and which best grow out into ever heightened energies of insight, by our thus ever faithfully and hopefully exerting them; or, V. THROUGH THE MEDIUM OF THOSE OBJECTS OF OUR CHILDLY AWE AND CHILDLY LOVE, WHICH DO FOR US STAND AS IT WERE MIDWAY BETWEEN HEAVEN AND EARTH.

We perceived in contemplating this fifth Commandment, that those holiest and most fontal of our human affections are also for us the grounds and roots of our holiest and most fontal spiritual affections, of our reverential and devoted love for God and His Church in Christ. We perceived that the honouring of father and mother is more especially blessed, not only as the first Commandment with promise of earthly blessings, but also as that fountain which under Christ's purifying Spirit will assuredly become a well of waters springing up within our souls into everlasting life. We saw that in our childhood, (and in Christ we must be ever as little children, and then most when we are become strong men), these first and holiest objects of our human affections are indeed for us as God and as His Church.

And now that we have discerned the order and method of that primal and enduring, of that unchangeable, and therefore by our Lord unchanged legislation, by which God has seen fit to guard, for his own glory and for our highest welfare, THE ABSOLUTE INHERENT HOLINESS OF

HIS NAME; we arrive at a point, whence the transition is natural at once and necessary, to the second half or Table of the Decalogue.

For in this latter Table we discern the Body of Law ordained to guard from violation and dishonour that HOLY NAME, not as it is in heaven, but as it is on earth; as it is brought near to, and called upon, every one of us, that it may become God with us and in us: not as it presents to us the great fountal origin of our spiritual life, the one worthy Object of our prayerful contemplation; but as it is, at our baptism, put upon each of us for our hallowing; as it is presented to us in Christ, that we may lay hold on it and take it to ourselves, and into ourselves, by all our energies of life, as well as of discernment; and that so taking it, we may not take that Holy Name in vain.

Such a further discernment of this Name as thus in its own guarded integrity and holiness put upon us for our hallowing, will again lead us onward in our discernment of the Law of Christ; and in our power of being conformed to his Holy Life. We shall perceive that, if this great Name as by the FIRST TABLE of the Decalogue guarded from violation, be thus taken upon us for our hallowing, it will indeed penetrate and imbue us with its own holiness: and further, that if it be thus hallowed, not only in our thoughts and contemplations, but also in our ever-renewed obedience to the SECOND TABLE, in the fulness of its Christian meaning; this Holy Name will then sink down into our inmost Being, no longer as the NAME ONLY OF GOD, into which we are baptized, but also as

the living and purifying power in our hearts, of the KINGDOM OF GOD, in Christ; as the free and holy energy of the WILL OF GOD, abiding in our spirits for a new Will; for that new energy of holiness and spiritual discernment, whereby we see and commune with our Father which is in heaven, whereby our whole Being, now renewed and full of light, becomes as it were a single eye for the blissful beholding of God.

CHAPTER VI.

THE DECALOGUE. PART II.

IN the preceding chapter we spoke of the first Part or Table of the Decalogue; briefly indeed, and, for any purposes of detailed exposition, most inadequately; but at such length, and in such manner, as seemed consistent with a general outline of what is contained or implied in the Sermon on the Mount, regarded as a living whole. We endeavoured to shew that this first Table is ordained to vindicate and guard, for its own glory, and for our hallowing and quickening contemplation, THE HOLY NAME OF GOD, AS THAT NAME IS REVEALED TO US, that it may be the great primary source of our spiritual Life and Blessedness; and we inferred hence that this first Table is the portion of Holy Law which specially corresponds to the opening ADDRESS of the Christian Prayer, OUR FATHER, WHICH ART IN HEAVEN.

The peculiar and important doctrinal bearings of this part of the subject will be more advantageously considered after the completion of the general survey on which we are now engaged.

We shall therefore at once proceed to contemplate, in its leading principles, and main bearings on our Christian and spiritual life, that SECOND portion or TABLE of the Decalogue with which, in its permanent form and in the fulness of its import, we have already affirmed that our Lord explicitly begins his final legislation on the Mount.

This general exposition we shall endeavour to make intelligible, without formal reference to the Synoptical Scheme; though the arrangement in that Scheme of the FIRST and SECOND Tables of the Decalogue, as corresponding respectively to the ADDRESS, OUR FATHER, WHICH ART IN HEAVEN, and to the FIRST ASPIRATION, HALLOWED BE THY NAME, may suffice to shew the manner in which this part of our exposition is represented in the Synopsis, and connected with what has gone before.

This Second Table then, or Body of Law, given first and in befitting form to them of old time, was yet so given as to be in that earlier form also, absolutely binding upon us, on our consciences and lives. The same Table given again by our Lord on the Mount, in its final fulness and perfection of form, and also unfolded by Him there, into its highest spirituality of import, has, for its most real end and aim, the guarding from all violation and dishonour, the investing with all reverential awe, the hallowing as being indeed holy, THE GREAT NAME OF GOD; no longer only as the NAME of our Father which is IN HEAVEN; no longer only as the NAME OF GOD REVEALED TO US; but as it is also and more especially THAT NAME PUT UPON US, UPON OUR WHOLE BEING; as it is NOW TO BE HALLOWED BY US AND IN US, TO BE HALLOWED as in heaven so IN EARTH, with every genuine power and energy of our manifold life.

What indeed does it avail us that this great NAME, this one holy and hallowing Object of our Being, has, in all the fulness of its holiness, been revealed to us; that it has been guarded for us in its integrity, and in that

integrity presented and kept present to our spirits; if our spirits be, from their own unpurged impurity, from their own inward and pervading darkness, incapable of contemplating or even of discerning it? What avails this light from God shining into the formless void of our darkness, if we hate the light and receive it not; turning from it in haste, to our own aggravated darkness? To present for our contemplation, this heavenly light, without at the same time presenting for our obedience, A LAW to aid us in dispelling that inward darkness, would be only to increase our misery and our condemnation: for this is the condemnation, that light is come into the world, and that men love darkness rather than light, because their deeds are evil. Their deeds, their whole life, being full of evil and falsehood and darkness; so also *must* be their discernment. Nor does this state of soul result in a simple privation, in a mere negation, of genuine spiritual discernment: it is, if we may so speak, a positive negation. Even as the second or spiritual death is a living death; is the heightening, not the destroying of our consciousness and of our suffering; so is this solid and palpable darkness and blindness, not a mere absence of spiritual sight and light; it is the fearful and soul-destroying idol of a genuine spiritual discernment; it is the *φρόνημα τῆς σαρκὸς*; a worldly, a carnal, and devilish insight, which will not indeed, and cannot see God; but which can, and must, and will gloat upon idols, that, like Ephraim, it may join itself to them, and be let alone, to perish in its idolatry.

Now, since this appalling perversion of that genuine insight of our spirits, whereof God is the proper, the sole

satisfying Object, grows out of, and continually results from, that evil and false life which is the perversion and idol of our genuine and true life ; the second Table has for its primary drift and aim, the guarding our actual life, our human life on earth, from such fatal perversion ; from such essential and deadly falsehood and evil. This Body of Law is ordained so to guard, in its very beginnings, in the sources and origins of all its fundamental and essential constituents, in its inward springs and in their outward manifestations, THAT LIFE OF MAN which is revealed to be, which is constituted as, HOLY AND INVIOABLE, by God's having called His NAME upon it, by His having indeed put upon it His HOLY AND INVIOABLE NAME.

By this Table, the whole of our actual human and earthly life, in its full threefold development, is fenced off from all profaner things ; is environed and protected by the awfulness of a Divine interdict ; by the dread of Divine vengeance, of God's righteous retribution, executed here on earth also, by those to whom is committed, and not in vain, the sword of His justice. And seeing this our actual earthly life does in its genuine fulness consist of three distinct orders of inward realities, outwardly manifesting themselves under three distinct forms ; the sword of Divine justice guards the whole of that full threefold life, by first guarding in the very root, each of these its essential constituents.

And first of these, it guards the life which each of us lives, as an individual and distinct member of the great brotherhood of God's children ; as one among many brethren, each of whom was made after the likeness, in the image of God ; each of whom, if he have not taken on him

THE HOLY NAME in vain, is daily being restored to this likeness and image, through the putting upon him, in all its revealed fulness, in all its hallowing energy, with all its accompanying means of sanctifying grace, the NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

The Second Table of this Divine code guards by its first Law our individual earthly life, both as being in itself a holy thing, and by manifold titles inviolable; and as being the ordained condition of all growth in holiness, the living root of our spiritual and heavenly, as well as of our fuller and worthier earthly life. This sacred gift of an earthly, having in it the capacity for a heavenly life and blessedness, God has guarded, by putting upon it His own inviolable NAME; by encircling it with that primal and far-reaching Law, THOU SHALT DO NO MURDER; with the terror of that sharp yet righteous sentence, WHOSO SHEDDETH MAN'S BLOOD, BY MAN SHALL HIS BLOOD BE SHED; and with the sanctity of that primal revelation, FOR IN THE IMAGE OF GOD MADE HE MAN.

And far-reaching indeed is this Law, when we see, what, without Christ for our expounder, we cannot effectually see. For it reaches from without to within, from the hand to the heart; and by forbidding the consummation and acting out of murderous wrath, implicitly forbids all causeless anger: inasmuch as all causeless anger is in its essence murderous; and inasmuch as we are powerless to restrain the outwardly-resulting act, if we restrain not the inwardly-proceeding impulse. Still it is the inward Law, as we have now learnt from Christ, to whom that outward Law, our schoolmaster, has sent us, which is THE VERY SIXTH COMMANDMENT ITSELF, in its Christian and spiritual fulness;

which is the Divine Law ordained to be a perpetual guardian, outwardly and inwardly, of each man's holy and inviolable life. Only it was necessary that Grace to fulfil this Law, as well as Truth to expound it, should first come by Jesus Christ, before this its full import could, in God's merciful order, be explicitly and authoritatively revealed: for God is not an austere or hard master, looking to reap where He soweth not, to gather where He hath not strawed.

This prohibition then of causeless anger, together with its necessary practical unfoldings, contained in the fifth chapter of St. Matthew, and in the verses from the 22nd to the 26th inclusive, IS THE SIXTH COMMANDMENT, in its Christian and spiritual, that is, in its full and enduring form and import. It is so, because obedience to it in this sense as an inward Law, can alone endow it with life as an outward Law, by making obedience to it in that earlier sense, possible and hopeful.

So soon, however, as we have discerned that the end and aim of Christ's teaching is the building up the Being that we are, into a capacity, into a free energy of beholding and of communing with God; and that it is to this end that He has put on us His Holy NAME; then do we more clearly discern that this Law against causeless anger, with all the developments here given it by our Lord, is indeed no other than the Sixth Commandment against murder, transfigured and glorified into the fulness of its spiritual reality. If we be outwardly and actually the victims of murderous wrath, we are indeed cut off from our earthly life: but we are still in God's hands; and are doubtless taken away in his good time, though by the

means of evil violence ; and our spirits, our real selves, cannot by such violence be destroyed or hurt. Murderous wrath in another, can but destroy our body, our bodily life : whereas murderous wrath in ourselves, if unrepented of and unmortified, if not, at whatever cost of suffering and self-denial, cut out and cast forth from us, destroys our soul, our real or spiritual, our enduring and eternal life. It thus slays the life of our souls by no slow and lingering process of destruction. It does this at once ; by destroying in us the very capacity for that genuine beholding and communing with God, through which alone we continually receive from Him, the ceaseless renewal and growth of our spiritual and enduring life.

If we be thus children of wrath, slaves rather of wrath and wrathful hate, we have already ceased to behold and to commune with God ; we have already forfeited and lost the very ground of all genuine discernment of God, of all real and living communion with Him. For God is love ; and even His anger is the righteous and correcting indignation of love, not the merely destructive wrath of hate. God is Holy Love ; and to no adversary of God can we bow down and enslave ourselves, more spirit-blinding, more essentially incapacitating us for all true discernment and worship of Him, for all true and life-giving communion with Him, than to this grisly idol, which in too many hearts has yet a secret shrine ; this blood-stained Moloch of hateful, murderous wrath, OF
CAUSELESS ANGER.

Again, the Seventh Commandment, THOU SHALT NOT COMMIT ADULTERY, the second of the Laws here presented

in its essential integrity and fulness by our Lord, is no other than the second Law of that code which is specially ordained to guard the integrity of our human life ; to effect the hallowing of God's NAME as put upon the whole of that life, that it may protect from all violation, that it may pervade and thoroughly purify, each of its constituent elements. This Commandment is the second of those great fundamental Laws which are ordained by God to guard our now hallowed earthly Life and Being, from irremediable injury and wrong ; from deadly violation and evil : which are ordained, and by dread penalties enforced, in order that this our Being, so rescued from hopeless perversion, from chaotic turbulence and confusion, may, under the further influences of God's still-brooding Spirit, become a fit instrument, a worthy *ὄργανον*, for rightly discerning, for beholding and communing with God : to the end that in such communion, in such genuine intuitions of the Godhead, it may receive that blessedness, than which there remains behind none greater.

This seventh Commandment of the whole Decalogue, as delivered to them of old time ; this SECOND COMMANDMENT of its latter half, here given by our Lord finally and in its full spiritual reality ; does, in guarding the sanctity of marriage, guard from violation and destruction, in its very source, THE FAMILY OR DOMESTIC LIFE ; that life without the existence of which, in its purity and truth, neither our narrower individual life, nor our larger, reasonable and spiritual life, can receive its genuine form and import, its full energy and blessedness.

For without the fulfilment of this essential condition ;

without the constitution in its purity, and the effectual guarding from violation, of this central and fontal life which we live as members of a Family, there can for us be no worthy and permanent constitution of the complete Christian and spiritual life on earth, in all its essential realities and relations, inward as well as outward. Without this there can be no really worthy, that is, no really Christian constitution of the National Life in Church and State; and therefore no genuine advance towards that condition of consummate earthly Blessedness wherein the kingdoms of the world shall, not in name only, but in power, have become the kingdoms of our Lord and of His Christ.

We may not, however, at present dwell on such worthier unfoldings of our noblest, reasonable and spiritual powers; on the glorious and excellent forms in which our earthly Being and Life could not but clothe itself, were this Commandment, which guards the fountains of that life, at once discerned and kept by all, in the entire fulness of its import. Suffice it that we now point out, in passing onward, the place and dignity of this Holy Law, as it is indeed that central earthly foundation-stone, whereon is to be built up the Being that we are, in its inward and outward purity and truth, and so in its genuine capacity for beholding and communing with God.

Nor, indeed, is it needful that we should dilate on this: for do we not know that he who most shrinks from sullyng, even in thought, the purity of domestic life; who has best discerned and fulfilled the relations and duties, who is most sensible to the affections and endearments,

of that life; is ever most rigorously, most freely and hopefully obedient to the law of personal purity, and to the laws of temperance also and of prudence, as in their fullest and worthiest meanings ancillary to it: ever most capable of manly and tender feeling; of all purely human, as well as of all genuine heavenly affections? Is it not such an one whom we should expect to realize most fully in his own mind and heart, those larger and worthier, those reasonable and spiritualized affections, which draw out his Being beyond the narrow circle and interests of self; beyond the wider, though yet restricted, range of the affections of home and kindred; which bind him to the goodly land God has given him to till it, to dress it, and to keep it; which set this land of his fathers, of his home, and of his children, with all its fortunes for good or for evil, so firmly in his heart, that nothing can tear it thence; which lead him forth gladly, if need be, to die for it; which bind him to the time-honoured Laws, to the time-honoured Church, of his forefathers; which whisper to his heart that even as his fathers have delivered them to him, so must he, at whatever sacrifice, deliver to his children both these lamps for the ordering of their goings, undimmed, yea, brightened in his guardianship?

Is it not indeed ever the truest and tenderest husband, the best father, who will be found to have most honoured his parents, to be the kindest brother, the truest friend? Of such are good subjects and citizens made; of such, good churchmen. With no other stones than those which have in them this life, can we build an

enduring city, can we construct that genuine and complete Christian society, which is at once the *civitas hominum* and the *civitas Dei*.

Again, as these affections thus guarded in their source, that they may be developed in their fulness and truth, lead us to the worthiest unfolding of our entire humanity, and so to the most real discernment and contemplation of God; to the largest and freest as well as the closest communion with Him; so, if not thus guarded from violation, if consequently desecrated and perverted, do they effectually alienate us from Him, and plunge us into all the evils which are opposed to these blessings, and which can beset our individual and national as well as our domestic life.

We have seen that if our souls be darkened and distempered by selfish and causeless anger, we lose thereby at once the very power of looking towards God: that this anger, being the offgrowth of hate, is itself enmity to God; since God is love. And not less effectually, though in a different manner, are we alienated from God and from the Divine life, by selfish and lawless lust; by the lusting and pursuing after selfish and lawless pleasure. For such lust is indeed no other than the master-idol, of that holy love which should pervade and quicken our hearts, not only in those affections which have God for their object, but in those also which flow forth towards our fellow-creatures. And if we have bowed down our hearts to this selfish and lawless lust, to this master-idol of holy Love, there can for us be no holy Love, no living knowledge or discernment of it: for Love, to be holy,

must be first obedient to holy Law; must be next free and self-sacrificing. And as there can be no holy Love, so neither can there be for our spirits thus debased, any of that understanding which is the knowledge of The Holy; any of that genuine and blessed discernment, that true beholding of God, which is the very highest and worthiest energy of holy Love. If the god of this world, if Mammon, specially if Belial, have blinded our hearts, we *cannot* feel or see the things belonging to our peace. He that so liveth in pleasure is dead unto God. He is dead to all holy and pure affections; he discerns not their sanctity: his conscience is branded and seared. The light which lighteth every man that cometh into the world has become for him great darkness. His eye offends him; and if he would not perish by that second death, if he would not be cast body and soul into hell, he must pluck it out and cast it from him.

Thus do we see that this primal law, THOU SHALT NOT KILL, which we have called far-reaching, may be regarded also, and in a yet deeper and broader sense, as the law which likewise forbids adultery and adulterous lust: for that such lust is indeed the destroying and slaying our own individual, our own real and enduring life, as well as the destroying and slaying, with all its boundless wealth of promise, earthly and heavenly,—the poisoning in its source, that FAMILY LIFE, very holy in God's eyes, which was blessed by Him in paradise, which was blessed by Him in the patriarchs, which was blessed by Him through Christ at Cana of Galilee: that life of the Family, that domestic life, which is the source

and home of our purest earthly affections, of our truest earthly blessedness, which actually and historically has been, which is really and spiritually, at once the symbol and the germ of that great Family which in heaven and earth is named after Christ.

And now we arrive at the Commandment, THOU SHALT NOT STEAL, the third in the Divine order, of these great fundamental Laws of the second half or Table of the Decalogue: of that Table whose special office it is to guard from violation, in all its essential grounds and elements, our human life, as constituted under God to be a holy thing. This Law, like the two former, has one deep root in the Holy Being and the Holy Commandment of God, another in the actual constitution of that nature which He has bestowed upon man.

Without this third fundamental institution of Property, individuals and families can neither peaceably exist side by side within the limits of a definite community or nation; nor, indeed, can they have any assurance of the continuance from day to day of the means of life itself.

But why do we speak of living peaceably, or of a continuance of the means of life? Without the institution of Property, of the fundamental Law, THOU SHALT NOT STEAL, which guards it, and of the succeeding Commandment against false witness which realizes this guardian Law; individuals, families, nations, cannot exist at all, still less have their life or being in any full and worthy sense, in any sense which involves the means of unfolding their nobler spiritual capacities and powers. Without

a father-land, a national territory, there can be no national life: none, that is, continuously and worthily developed. Without a kingdom, there can be a king only in name. Without definite and effectually guarded appropriations to families and to individuals of this national territory, or of some form of property dependent on it; neither the individual life nor the family life can be worthily constituted and unfolded.

And if we may here be allowed for a moment to anticipate one of the more Christian bearings of this institution of property and of its guardian Law; there could clearly be without these, no worthy development of that very noble faculty of our unfolding souls, through which we are under Christ enabled to make friends of the mammon of unrighteousness, and to convert it into the true riches. It is only in virtue of this third divinely-human idea of property, realized in effectual institutions, and guarded by effectual laws, that we become capable of ascending from strenuous obedience to THESE LAWS OF THE NAME, towards a willing obedience to those more inward, those higher and freer LAWS OF THE KINGDOM, and OF THE WILL, which must be reserved for future consideration. Without this Law as guarding the basis of property, as making its assured existence possible; that distribution and communication of our property, that sacrifice with which God is well pleased, can have no assured existence. Without this Law, we can give to none that ask of us; without this, we must from all that would borrow of us turn away.

It is clear, therefore, that without the great principle of guarded property, our complete earthly life can worthily

subsist in no one of its fundamental elements and conditions: can grow out therefore into none of its worthier forms, and can produce none of its nobler and more excellent fruits. Without this institution of Property, the true humanity, so far from being developed into a capacity for worthily beholding and communing with God, is ever repressed and kept under, by the baser necessities of mere animal existence, and by the ceaseless and bloody struggles to which these give rise.

But this Law throws back a further guardian power on the two preceding Laws also. For though a man's life and person are more and other than property, he may also be truly regarded as having a property in his life and person; and though wife and children are more and other than his dearest possessions, yet they are also his dearest possessions.

All these personal realities belonging to man as an Individual and as the Head of a Family, are indeed actually contemplated by LAW divine and human, both as Personal realities, and as Things, or possessions. So that we are clearly justified in affirming that this Law is

1. THE ORDAINED GUARDIAN OF PROPERTY, as of that fundamental institution without which no human society extending beyond the limits of the Individual and the Family Life, and resting more especially on man's reasonable and spiritual faculties, can be worthily constituted: and
2. that it is also an ordained guardian of both these subordinate Lives as contained within the bosom of that more fully developed human society.

We are, therefore, primarily concerned with this

third fundamental Law of the second Table, as realizing and guarding that third holy Idea, that Divine Institution, of PROPERTY, which lies at the root of the National Life, (not, as we have seen, to the exclusion of the two foregoing Lives; for this fuller Life involves in itself, and gives completeness to both), but as being a third Law so essentially fundamental, that if it be not added to the other two, the genuine National Life cannot, even in its beginnings, be constituted; and can therefore by no possibility arrive at its full perfection of development. In this sense we may rightly regard this Commandment, as that last of the three guardian Laws of GOD'S NAME PUT UPON MAN'S WHOLE LIFE, FOR HALLOWING, which is ordained to protect from deadly injury the very rudiments of any genuine National Life; and thence further to provide also conditions for a true and full unfolding, in the bosom of this more complex and worthier National Life, of its already noticed constituent lives, that namely of the Individual and that of the Family.

From the Christian point of view this guardian Law of Property will be contemplated as THE THIRD AND LAST OF THE FUNDAMENTAL OUTWARD CONDITIONS for constituting such a reasonable and spiritual society, as may worthily apprehend, and discern, and take upon itself, the Holy Name of God; and so may have its PROPER AND ENDURING LIFE:—for constituting such a luminous atmosphere of created and renewed minds, as may effectually receive into itself, as may heighten and quicken for all the ends of spiritual life and joy, the offstreaming radiance of the great Sun of Righteousness.

And now as to THE FOURTH LAW OF THE SECOND TABLE, AGAINST FALSE WITNESS, we would observe, in the first place, that the bearing of this fourth Law on the three fundamental Laws preceding it, is very closely and strikingly analogous to the bearing of the fourth Law in the first Table on its preceding three. We have already seen that the Law of the Sabbath may be rightly contemplated as that Law of the form, *Thou shalt*, which is requisite for realizing the fulfilment of the three preceding Laws of the form, *Thou shalt not*, ordained to guard from desecration the REVEALED Name of God. And no otherwise do we find, with regard to this second Table, that its fourth Law, against bearing false witness, has a similar relation to the first three fundamental Laws which precede it. For what would it avail towards the actual guarding from violation of our genuine Life in all its three essential constituents, the Individual, the Family, and the National Life, and of the Name of God as PUT UPON THAT THREEFOLD LIFE, that the Laws against murder, adultery, and theft, should be enacted and promulgated; if yet there were provided no means for enforcing these Laws? Or how without an additional and complemental Law bearing upon each and all of them; how without a Law enforcing at least THE JUDICIAL FORM OF TRUTH, can these previous Laws become really effective in guarding the threefold root of our earthly, and so of our heavenly Life? Without such a provision for true testimony, how are offences against any one or against all of these constituent elements of that Life which is now a holy thing by having had God's Name put upon it,—how are any

of these special and fundamental violations of that great Name, as put upon man, to be avenged? how are such unholy things to be cut off and thrust forth from whatsoever land, whatsoever kindred and people, God has chosen, to put His Name there? Or if such deep offences against that Holy Name, as now put upon, and hallowing, and rendering inviolable, our whole earthly and human Life, be not indeed thus vindicated by the mouth of true witnesses and so by the sword of retributive justice; how shall that Holy Name be actually guarded from violation, how shall it not be brought into dishonour and contempt? And how, if this be so, will it remain possible that this Holy Name, the right discernment and the hallowing of which, is the living fountain of our whole genuine Life, should be any longer either hallowed or even at all discerned aright? Without this complemental Law, which through the State's lawful power of administering oaths and compelling judicial evidence, becomes at once in its *import* (like the fourth Law of the first Table), a *positive*, though it be in its *form*, a *negative* Law—without this Law, to guard the three fundamental guardian Laws themselves, Life may be violated, Marriage may be violated, Property may be violated, with impunity. Without this Law, these guardians of our threefold Life are mere nullities. Nay, worse: for authoritative Laws which yet fail to be enforced, dishonour and desecrate the authority which enjoins them. Without this fourth realizing Law of true witness, all enforceable authority in the three preceding Laws would rapidly decay and perish; and with it all restraining fear of

them: and, following in the train of this actual and actually respected authority, there would soon disappear that more inward reality of holy fear, of reverential awe, whereof such authority is, and in all really living communities must be, the ever-present underlying ground and root, the necessary witness and representative in the eyes of men.

And need we repeat that so soon and in so far as this holy awe, this inward reverence for the great Name of God, as really put upon man, as really guarding from violation the now holy Life of man in all its essential elements, in all its genuine offgrowths, as itself guarded by holy Law,—has passed away from our minds; ALL HAS PASSED AWAY: the very grounds and conditions not only of the diviner Life of man, but even of all genuine social Life on earth, have perished out of his soul.

Let us beware, however, of asserting too much, even of this fourth Law of Judicial Truth. In this its primary sense it is indeed of power to guard from violation the sources of our threefold Life, by guarding from violation each of the Laws which watch over and protect them. But can it supply those sources with the living realities of the purified affections? can it throw into their waters the healing branch of positive purification? can it cleanse them otherwise, more directly or more effectually, than by cutting off in part the waters of bitterness ever springing up to infect them; than by stanching in part the sources of wrathful hate, of lust and of profane falsehood, which would otherwise mingle with them their deadly pollution?

So far from having any such positive and creative

power, this Law has neither in itself, nor as involving and realizing all those which precede it, any creative power whatever. Nay, it has no such effectually remedial power. For by no outward Law can these perennial sources of envenomed bitterness be effectually and permanently closed. Out of the heart, not out of the eye, or tongue, or hand, proceed the issues of life and death.

Can then the final Law of the Decalogue, THOU SHALT NOT COVET, effect this—that Commandment which, as the shadow of the coming Christian Law, disappears in the brightness of its rising,—that Commandment which is for the inward movements of our Being; which addresses itself to the heart, to the affections and to the will, to our nascent impulses and desires?

We know that it cannot. We know that it is a witness, the last and highest witness, to the powerlessness in this respect of all mere outwardly authoritative Law; to the absolute necessity for this end of a new revelation of the true form of Law, of a pouring forth from God of some new and living energy of righteousness unto holiness for its living accomplishment.

This last Law, THOU SHALT NOT COVET, shews us at ONCE WHAT MUST BE DONE, and WHAT CANNOT BE DONE, in order to the real fulfilment of the Decalogue. To fulfil this last Law would indeed be to fulfil the Second Table, —to have fulfilled the First: but to fulfil this last Law is a gift which LAW cannot give. For *its* fulfilment, grace and truth must come by Jesus Christ.

The intelligible fitness indeed, the spiritual beauty, discernible even by us, of this last Commandment, con-

templated as the true transition-point from the old to the new covenant, as a living germ of the Christian, rather than as a genuine offgrowth of the Mosaic Law, is of the very highest order. It gives at once that living soul to the now fully-formed but as yet inanimate Body of outward Law, which awaits only the touch of the Angel of the better Covenant to become a quickening spirit: but which without that touch can never become so; can never as a spiritual body, be endowed with a free and holy energy of action, of suffering, and of spiritual discernment. Guard as you will from desecration the Holy threefold Name of God: provide as you will for the presentment to man of that hallowed and guarded Name, through whatever powers of real and direct, or symbolic and growing insight he may actually possess: guard further as you will from desecration the threefold Being of man, as originally created in, and capable of being again restored to, the image of God: guard it, by so placing upon it the Holy Name of God as that all violation of it may become a violation of that Holy Name, a dishonouring of God himself: add, moreover, to this manifold protection, the terror of immediate and inevitable conviction and punishment for all such ungodly and unholy violations: give a key-stone to your legislation by a Law forbidding every the least inward movement towards such unhallowed acts, by a Law which says, THOU SHALT NOT COVET THY NEIGHBOUR'S HOUSE, lest, being tempted, thou shouldest slay and take possession; THOU SHALT NOT DESIRE THY NEIGHBOUR'S WIFE, lest, being tempted, thou shouldest commit adultery; THOU SHALT NOT COVET THY NEIGHBOUR'S SER-

VANT, NOR HIS MAID, NOR HIS OX, NOR HIS ASS, NOR ANYTHING THAT IS HIS, lest, being tempted, thou shouldest steal : guard, I say, with all these manifold and accumulated protections from violation and dishonour, the Name of God, and with it, and by it, the Being of man ; and what shall result ? What but troops of trespasses ? what but the ever-deepening conviction, that the Law is a schoolmaster to bring us unto Christ ?

From that elder Law which was by Moses, and which comes to its head in the Decalogue as given from Mount Sinai, this is indeed the great and chiefest lesson, that though God's Law is, like his own Being, Holy and just and good ; we, being evil and sold under sin, are, and in so far as we continue alienated and separate from God in Christ, must remain, absolutely devoid of that Will renewed under His Spirit from day to day, without which this Law cannot be fulfilled by us ; must remain therefore absolutely incapable of fulfilling it.

Thus we see that in his dealings with the universal Church, as well as with the individual mind, the first operation of the Spirit is to convince man of sin, and that the special instrument and means He uses for this purpose is Holy Law. It is, indeed, by no other means than the binding this righteous Law on our lives and consciences, by inevitable commandments and stringent penalties, that we can be led inwardly to feel our powerlessness to obey it ; to feel how hopelessly our spirits are closed in by the Body of this Death ; and so can be led to turn away from our own conscious unholiness, our own absolute and clearly-discerned Poverty, that we may be turned

to God ; that we may lift up the eye of our spirit to that one source of all holiness, and may breathe forth to Him from the ground of our hearts that NAME which contains all the wealth of His Holiness, that ASPIRATION which expresses the depth of this our own conscious poverty, OUR FATHER, WHICH ART IN HEAVEN, HALLOWED BE THY NAME.

At this stage of our enquiry it may be well to refer to that part of the Synoptical Scheme which presents this second Table of the Decalogue. We shall thus at a glance perceive, that so far as the first two Laws of the second Table, namely, those against murder and adultery, are concerned, the outward form of that Table, as given through Moses, coincides with the outward form of it adopted by our Lord on the Mount, and expanded by Him there into the fulness of its inward and spiritual import.

But at this point we seem to perceive a striking divergence in our Lord's final legislation, from that primal one by Moses, not only as to its inward spirit but also as to its outward form. For the outward Laws which in our Lord's order immediately follow that against adultery, are not the Commandments against theft and false witness, but two other Laws, having, indeed, rather the character of a single Law, in its negative form THOU SHALT NOT FORSWEAR THYSELF, and in its positive form THOU SHALT PERFORM TO THE LORD THY VOWS. The more inward and spiritual Law corresponding to the first of these, and given by our Lord in Matth. v. 34—37, inclusive, we have represented, for the sake of brevity, by the words, THOU SHALT DENY AND CRUCIFY ALL PROFANENESS AND LYING ;

—that corresponding to the second, and given in Matth. v. 37 ; by the words, THOU SHALT SPEAK THE SIMPLE TRUTH.

On due consideration of this part of the subject in its fuller and more Christian bearings, we shall perceive that as the outward and visible Life of the Individual, now in Christ a very holy thing, is guarded in its roots from violation and destruction, by the negative Law, THOU SHALT DO NO MURDER, even so is the inward and spiritual Life of the Individual guarded in its roots from violation and destruction by the negative Law (as given by our Lord with its necessary practical developments), THOU SHALT DENY AND CRUCIFY ALL CAUSELESS ANGER. Further, that as the outward and visible Life of the Family is guarded in its roots from violation and destruction by the negative Law, THOU SHALT NOT COMMIT ADULTERY, even so is the inward and spiritual Life of the Family similarly guarded from violation and destruction by the similarly developed negative Law, THOU SHALT DENY AND CRUCIFY ALL LAWLESS LUST.

And again, that as the outward and visible Life of the full human Society is guarded from violation and destruction in its threefold root, by the law, THOU SHALT NOT FORSWEAR THYSELF ; even so is the inward and spiritual Life of the same Society guarded from violation and destruction by the Law whose spirit is, THOU SHALT DENY AND CRUCIFY ALL PROFANENESS AND LYING.

Lastly, that AS THE OUTWARD AND VISIBLE REALIZING OF OUR FULL CHRISTIAN LIFE ON EARTH in each of its three constituent elements—the Individual, the Family, and the National Life—is provided for by the Positive Law,

THOU SHALT PERFORM TO THE LORD THY VOWS; even so is the INWARD AND SPIRITUAL REALIZING OF THE SAME COMPLETE CHRISTIAN LIFE ON EARTH, in each of its three great constituent elements, provided for by the Positive Law, THOU SHALT SPEAK AND DO THE TRUTH, AS INWARDLY CONSCIOUS OF SPEAKING AND ACTING IN THE PRESENCE OF GOD.

In order that we may perceive that this is indeed so, it will be necessary to throw back a rapid glance on the Decalogue as given through Moses; and to compare its form and import as so given to them of old time, with its form and import as given to us by our Lord from the Mount:—specially on those portions of it which have now from that greater Lawgiver than Moses, received their entire fulness and spirituality of meaning.

And if we carry this retrospect a little further back, to the formal beginning of remedial religion and of explicit Law in the Noachic dispensation (as given in p. 39), we shall see at once in what sense this second Table, as perfected by our Lord on the Mount, is the summing up, and simultaneous presentment, of those three fundamental guardian Laws of the Individual, the Family, and the National Life, respectively, which are the characteristic laws of each succeeding dispensation, taken in historical order; that is, of the Noachic, of the Abrahamic or Israelitish, and of that final Christian and spiritual Economy to which belongs the full unfolding, under God, of the now completely constituted human Life.

Such a retrospect will teach us that though the first Table of the Decalogue, like the absolutely Holy Being whose Name it is appointed to guard, is the same yesterday,

to-day, and for ever ; it is not so with that second Table, ordained to guard this great and holy Name, not in its own abiding Objective Holiness, but as put upon man, whose Being, essentially variable and mutable, essentially capable, in God's order and under God's methods, of an ever-heightening degree of spirituality, requires at one period of its development a less spiritual, at another a more spiritual form and import to be given to the Law under which he has to live.

From that higher point of view on which Christ has placed us, from the Mount to which he has taken us up, but from no other, no humanly attainable elevation, can we make this retrospect. Only when the light of the day-spring from on high has risen upon us, on whom the ends of the world are come, does that light stream upward through the night of ages, to illumine and penetrate, to endow with a quickening spirit, that living body of Law which was given to them of old time. Only when thus brought within the offstreaming radiance of the Son of Man, are Moses and Elias, the Law and the Prophets, transfigured and glorified.

Under the brightness of this excellent light we discern, that in the primal form and import of the Decalogue as given by Moses, its ultimate form and import as given by Christ are implicitly contained ; and that even as that earlier revelation of Holy Law, under forms and with an import which were at once symbolie and real, was ordained to guard in its threefold root THE LIFE, SYMBOLIC AT ONCE AND REAL, which it was a main object of that earlier dispensation to constitute under God ; even

so was the full and final revelation of the same Holy Law by our Lord on the Mount, ordained to guard in its threefold root THE ABSOLUTELY REAL LIFE, which is now at length constituted on earth under the Holy Name of God, as in Christ revealed to us and put upon us; ordained so to guard in its sources that FULL HUMAN LIFE AND BEING, to the end that it might be enabled to receive real powers of communing with God, real and blessed energies of spiritually beholding Him.

And this principle will at once give a key to those modifications of the Decalogue which we find in the Sermon on the Mount. The first Table, the appointed guardian for us of the Holy Being of God in its Objective Reality, remains unchanged, remains of power to guard that Holy Being, IN WHATEVER FULNESS, BY WHATEVER NAME REVEALED, as the one great Object of all our religious affections and aspirations, of all our best and most spiritual energies; as the one great fountain of our whole religious Life. The second Table does also in a most important sense remain unchanged. For in its primal as well as in its Christian form, it is still of force; and in that primal form it still supplies those fundamental Laws on which must rest our genuine human Life, in each of its three leading manifestations. Still for us, as for the children of Israel, THOU SHALT DO NO MURDER, THOU SHALT NOT COMMIT ADULTERY, THOU SHALT NOT STEAL, are the three great primary Laws *without the actual enforcement of which*, our human Life as Individuals, as members of a Family, and as Members of a State, cannot be protected from fatal violation: without the actual enforcement of which

therefore, the Holy Name of God as now put upon that human Life to hallow and to guard it, in all its constituent elements, cannot itself be guarded and hallowed. Still, as under the dispensation of the elder covenant, the outward conditions, without which our full social life can strike no deep or sustaining roots, far less can have any genuine or healthy existence—still, I say, those fundamental conditions which are guarded from violation by the first three great Laws of the second Table, can be realized, can be brought home to the business and bosoms of actual living men, of whatever Polity they may be members, only by that fourth and complemental Law of Judicial Truth, THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOUR.

But when the light of Christ is thus, as it were, thrown backward on the Laws of the second Table, specially designed as they are to provide for the hallowing of God's Name as placed upon man; for the hallowing of man's whole Being as now by the placing on it of that great Name rendered a Holy Thing; we at once see in that light, the first two of these fundamental Laws, those, namely, against murder and adultery, driven inward, as it were, by a stroke of the Angel of the New Covenant to pervade and to purify the whole of those two great regions of man's Being, which, in conjunction with the reasonable Intellect, do indeed actually make up that Being in the full integrity of its primary and fundamental constituents. And we further discern this more restricted LAW OF JUDICIAL TRUTH unfolding itself, at the touch of the same quickening hand, into that full and perfect LAW

OF ABSOLUTE TRUTH which is the appropriate Law of man's reasonable Intellect,—of that third fundamental constituent of his Being, in which, as illuminated and spiritualized by the Word and Spirit of God, both its other constituents are reconciled and renewed.

And here, though the plan of our exposition does not admit of any detailed reference at present to such sources of illustration, we cannot but pause for a moment to notice the strong and very remarkable confirmation given, by this part of our Lord's Teaching, to that fundamental psychological doctrine which was held in common by Plato and by Aristotle, and which pervaded and influenced throughout, both their otherwise distinct schemes of philosophy; the doctrine, I mean, that the *θυμοειδές*, the *επιθυμητικόν*, and the *λογιστικόν*, the principles, that is, of Anger, of Desire, and of Reason, are the three elementary constituents of our human nature. Nor need we be surprised if a legislation based on absolute Truth should lead us to a no less true psychological analysis. For this Divine legislation, as it singles out the individual man with its awful and searching *Thou*, is of power also to single out in the same manner the fundamental constituents of man's real Being; dealing with each separately, and applying to that corrupt form or idol of each which is primary and fatal, its own distinct and adequate corrective.

In estimating the importance of this coincidence, which it may be necessary to dwell on hereafter at greater length, let us remember that the matter on which these two illustrious witnesses to our Lord's teaching agree, is a matter relating to our own actual constitution as

human Beings, not to any of those higher theological verities which regard the Being of God, or even which regard our own Being as raised to a capacity for real communion with Him; is a matter actually on a level with their extraordinary powers and means of observing and investigating man's inward constitution. Remembering this, we may well regard these two great leaders of the elder philosophy as the fitting representatives and expounders of man's speculative Intellect; the one, of that Intellect under its more imaginative, the other, of the same under its more logical form. We may well regard them as in these characters bearing each his own independent testimony, giving utterance each to his own gradually-matured and deep-seated conviction, albeit unconscious to whom he was witnessing, that our Lord knew what was in man, and needed not that any should tell him.

But although this part of the legislation on the Mount may be at once perceived to have such a remarkable bearing on a most important element of the Greek philosophy; it may not be so immediately acknowledged that our Lord is here really setting forth the second Table of the Decalogue in its Christian and spiritual completeness. For when we arrive again at the third and fourth Commandments of the second Table, as according to our Scheme they reappear in this His absolute and final legislation, it might seem, at first sight, that these two Commandments are altogether changed, not only in inward import, but in outward form; not only in the degree of their development, but in their very essence.

Thus, in the place of the third, THOU SHALT NOT STEAL, we find the Law, THOU SHALT NOT FORSWEAR THYSELF; and in the place of the fourth, THOU SHALT NOT BEAR FALSE WITNESS, we find a Law, positive now in form as well as in import, THOU SHALT PERFORM TO THE LORD THY VOWS. Whilst for the corresponding more inward and spiritual Laws we have further presented to us the negative Commandment, TO DENY ALL PROFANENESS, AND ALL FALSEHOOD AS PROFANE; the positive Commandment, TO AFFIRM ALL TRUTH, AS CONSCIOUS THAT WE ARE EVER REALLY IN THE PRESENCE OF GOD.

Such, I say, might be our first thoughts, and we might thus be led hastily to conclude that this part of our Lord's legislation not only has no reference to the primal and permanent legislation of the Decalogue, but that it grows out of no inward and living principle: that its distinct Laws, however excellent and wholesome in themselves, derive no deeper import, no greater force, when regarded as really constituting a Body of Law fitly framed together; and that, in fact, they possess no living connexion with each other, no real and inward coherence.

If, however, rejecting all such immature conclusions, we set ourselves to ponder this matter as it deserves, we are led by degrees to perceive how entirely in the spirit of that inward Kingdom which cometh not with observation, but which imparts secretly its holiest gifts, our Lord here presents the primal, guardian Law of Property, unfolded into that full breadth and reality which alone can suffice for the outward and visible foundations of a Christian Polity or Kingdom, and which at the same time essentially

involves, and naturally grows out of, that very primal Law itself. For the more deeply we consider it, the more spiritual and quickening shall we find this truth, not only that the land is His, and cannot really be held except in trust from God (Lev. xxv. 23); but that all Property, of whatever kind, really rests, be it explicitly or be it implicitly, on Covenant; and that all Covenant is, in the highest and most spiritual reality, whether it be so explicitly or implicitly, Covenant with God. We shall find that all so-called PROPERTY is, in the highest truth, a covenanted trust with definite conditions, granted us by Him; and that all violations of Property are a breach of such sworn Covenant: for a Covenant with God is essentially a sworn Covenant, seeing He is a witness as well as a party to it. Stealing, therefore, as being the violation of the Institution, and of the Law, of Property, is, in its real or spiritual bearing, in that bearing wherein Christ presents, and we, as Christian and spiritual men, are empowered to discern it, is, and must be regarded as, an offence against God not less heinous than a breach of His appointed and covenanted order; a falsehood whereof He is witness; a lie before Him: and whatever may be the various measures of punishment appointed by God, or by man as legislating under God and on Divine principles, to deter men from thus violating Property; the sinfulness of such violations can, in a Christian and spiritual point of view, be measured only by the truth we are now affirming, namely, that they are breaches of a real Covenant with God, having in it the essential sanctity of an oath. And further, what to some

may appear a more practical position, by no lower, less real, or less universal sanction than a practical faith in this truth, can the holy bounds of Property be effectually guarded from violation.

Hence we see that the primary Mosaic Law, THOU SHALT NOT STEAL, may be most truly regarded as a less fully developed form of the final Christian Law, THOU SHALT NOT FORSWEAR THYSELF; and that as the ordained office of the former Law was to guard from violation, in its fundamental condition, the Life which under the Mosaic dispensation men led, as members of the Jewish Polity; so the ordained office of the latter Law is to guard from violation in its first, indispensable conditions, the fuller and more real Life which under the Christian dispensation we lead as members of a Christian Polity; to guard, that is, the more outward and legal, as contradistinguished from the more inward and spiritual, foundations of our full social Life as Christians.

Again, with regard to the fourth Law of the second Table, against bearing false witness. This, as we have already seen, is the complementary Law necessary for giving actual and binding force to the three fundamental Laws ordained to guard the outward and visible foundations of our threefold Life. In the Jewish Polity, this Law, though negative in its form, was made positive in its judicial bearing by the retributive Law in Deut. xix. 19, and by the power of administering judicial oaths. And, by some similar legislation, the same end is, and must be, attained in every Christian Polity. In our Lord's final legislation, however, this fourth, or complementary Law of

the second Table, is no longer restricted in its import and negative in its form. It reappears in that legislation as an absolutely universal Law, THOU SHALT PERFORM TO THE LORD THY VOWS; positive now, both in form and import; and, like its Mosaic prototype, enforceable in the main, under God, by human tribunals.

This Law, therefore, becomes for us, as members not so much of a Christian Church as of a Christian State, *the form*, or rather, THE EXPANDED AND LIVING REALITY, of the Law against false witness; and it is, we see at once, the genuine complemental and positive Law for realizing the three negative Laws which precede it, in all the fulness of their import. For by this Law we are taught, if we know it not otherwise; and in so far as we have been tempted to forget it, we are continually reminded, that even as the foundations of our National Life really rest on Covenant with God, on that which has the essential sanctity, if not the outward sanction of an oath, so also do the foundations of our Family or domestic, so also do the foundations of our Individual Life. And is not, indeed, our Lord's legislation borne witness to by the experienced necessities, by the historical facts of the case? Does not our threefold Life indeed rest, and that not only implicitly and really, but explicitly and actually, and in each of its constituent elements, on the sanction of an oath; of a solemn vow made in the presence of God? Does not, in the first place, our Individual Life, both in itself and as the ground of all fuller and larger and worthier Life, earthly or heavenly, rest on our baptismal vow, as at once its visible foundation and its living root?

Does not our Family or domestic Life, in the same manner and with the same inward and outward reality, rest on marriage, itself essentially of a holy and sacramental character—rest more explicitly and intelligibly on our marriage-vow? Lastly, with regard to our larger social Life as Christians, our national Life in both its integrant elements, outward and inward, that Life, in virtue of which we are at once members of a Christian State and of a Christian Church? Does not this worthier and fuller Life rest on an explicit oath of allegiance to our sovereign as under God, and so essentially to God himself as Lord of lords and King of kings: as the one Sovereign under whom kings reign, and princes administer justice.

Here, then, we arrive at the genuine transition-point, to the highest, the most comprehensive, and most spiritual form and import of these two Laws forbidding the breach of any Covenant, enjoining the fulfilment of all Covenants, as being indeed made with God: the performing, not as to men, but as UNTO THE LORD, our vows; and we see at once that these two Laws, when presented in their utmost fulness and reality, are no other than THE LAWS OF ABSOLUTE TRUTHFULNESS AS BEFORE GOD, the Laws which require us to affirm all truth as being God's truth, as spoken in the ever-present consciousness that God hears and records our every affirmation; to deny, in the same consciousness, all falsehood of whatever kind, as being of the devil, the father of lies, as violating God's Holy Name, by violating the integrity of our human Life, on which that Name has been called and placed, to hallow it and to be hallowed in it.

By the negative form of this Law we are required to deny all falsehood, whether it be such as finds its outward expression in our words, or in our deeds and lives: and this because we are essentially, whether explicitly or implicitly, under Covenant to speak and to do The Truth as before God and to God. For observe, this Law of simple Truth also, is twofold; not only forbidding us to speak and to do falsehood, but enjoining us, and that quite universally, to speak and to do The Truth. If we would obey it, we must, in the first place, rigorously deny ourselves, at whatever cost, all breaches of truth as expressed in words, all definite and palpable falsehood to the essential covenants with God, on which is founded, as we have seen, our genuine Christian Life on earth in its three fundamental constituents: we must cut out and cast from us all impulses proceeding from the heart, and hastening to embody themselves in such outward acts as will destroy or falsify the integrity and truth of any portion of the Life which we live on earth as under God and in His presence; of the Life on which He has put his Holy Name; whether it be of our Life under Him as individual Christians, or as members of a Christian Family, or as members of a Christian Community. To thus much, at least, are we bound by the negative Law of truthfulness. By the positive Law of Truth and truthfulness we are bound to far more; we are bound not only to refrain from violating the sanctity of these relations by definite and tangible falsehood to any of them, but we are bound to be everywhere, always, and in all respects, TRUE, positively true, to them all: actually

to fill all these relations with those fair realities of the purified and hallowed affections which belong to them, and which, under the better covenant, are indeed implanted and caused to grow in us in fitting measure, for this very end, that we may so realize and fulfil them.

For what ultimate purpose, then, to what worthiest and holiest end, are we to be thus disciplined in speaking and doing The Truth as unto God? What portion of our essential blessedness does it constitute, this growing faculty, this inward power, this outstreaming energy of truth? Is not communion with God the sum and substance, the very crown and glory, of that essential Blessedness? And is not the rightly speaking unto God a primary and indispensable element of this communion? And can we speak rightly to that God, to whom lying lips are an abomination, unless we speak to him The Truth?

As soon as our ears have been opened to hear these his Commandments, that is, to obey them in spirit and in truth; as soon as our Lives have thus become truthful Lives, our words truthful words; as soon as our nay has become nay, and our yea, yea and amen, before man and before God; so soon *can* God hear our prayer, that goeth not now out of feigned lips; so soon *can* we hear and discern, in whatever guise they may come, his answers of truth and love, which to the blinded heart and the unpurged ear of falsehood, are as a dark saying and a sealed book.

And here also, as ever, if we be not truthful in smaller things, in the things of our earthly Life, how shall we be truthful in greater things, the things of our heavenly Life?

If we be not true, and speak not the Truth to ourselves whom we know, to our brother whom we have seen, how shall we be true and speak the Truth to our Father whom we have not seen, and whom, if we know, we know but in part, and chiefly as a God of Truth; as a God who cannot lie, and who keepeth his covenant for ever?

It is to this end, to the end they might learn to speak and to do the Truth, that they might learn to be true to themselves, to their brethren, and to their Father, that God has, in all ages of his Church, disciplined his children by COVENANT, Covenant with Himself, Covenant with their brethren in Him: yea, that He has taught them to make a Covenant with themselves; and in themselves with Him: with their eyes, and lips, and hands, and hearts, and with the indwelling Spirit: that being utterly purposed and sworn not to offend the Law of Truth, which is the Law of Life as well as the Law of freedom, they might do the Truth and speak the Truth, and in speaking and doing it have Life and have freedom, they and their children after them; a real, genuine, and blessed Life and freedom on earth, a deeper and now inconceivable blessedness, a far more exceeding weight of glory, a freedom from all evil and for all good, hereafter with Christ in heaven.

It is to the end we may be daily more and more fitted and enabled to speak to God with sincerity and truth, in the language as well of our daily lives as of our daily words and prayers, that we are bound to offer up our hearts a daily sacrifice to Truth, to cut off and brand all falsehood as destructive of any living power of com-

muning with Him. To this end we must be true in word and deed to ourselves, and to our brethren, in the unshrinking fulfilment of all duty. And we must be so not only because God has put upon each of us individually, upon all of us as constituting Families and households, as constituting a Christian Church and State, both his Holy Name and his Holy Law, but because now at length in the fulness of time He has done more than this, by making us temples also of His Holy Spirit; by making that great Name, that exceeding broad Law, sink down deep into our hearts; by renewing us, through that Spirit, even in our Will, the spirit of our minds, if at least we be not found fighters against God; if we have not taken on us his Name in vain; if we have not grieved and quenched His Holy Spirit.

It is that we may be enabled to fulfil this condition of TRUTHFULNESS, this first indispensable condition of that living communion with God, which is the holiest and most blessed end of all our discipline and training, intellectual and moral; that we are led to reverence before all things, to value and to cultivate Truth. We seek her thus earnestly in all her forms, as being in all either the Truth which God speaks to us, or which we speak before God and to Him. We lay hold on her at any sacrifice; in the unshaken faith that in whatever form revealing herself, she is great and will prevail; that in all her forms she is at one with herself; in all, well-pleasing unto God.

This Truth of God it is, which, in whatever form presented for our acceptance, must be the first great object of our Lives: whether it be Truth to those great

Covenants with Him, whereon, as on its living roots, our genuine human Life rests, and wherefrom it draws strength and growth; or whether it be Truth in all our words and thoughts, in communing with Him and with each other in Him; or whether it be so-called speculative Truth, the investigation, that is, and affirmation of what is true, the exposure and rejection of what is false, with regard not only to His spiritual universe, but with regard also to His material creation. For this also is constituted both to be itself a fair and excellent reality and adornment, and also to symbolize and expound to our spiritualized reason the higher and holier realities of the invisible world. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made. Lastly, it is to this Truth of God, whether manifesting itself in these forms, or in the form of righteous Law, or, last and holiest manifestation, in the Person of Him by whom came Grace and Truth, of Him who is our Righteousness, who is the Truth wherein we must walk, the Truth that makes us free,—it is to this living and Personal Truth, the incarnate Word and Wisdom of God, that we must at every moment of our lives offer up ourselves in body, soul, and spirit, our understandings, affections, and Will; all we are and all we have, to be by Christ presented to the Father as our sacrifice now in Him acceptable, as our willing and reasonable service.

To conclude this portion of the subject. We have already seen that the whole outward Law which corre-

sponds to the first aspiration of the Prayer, has for its leading drift, for its main end and aim, the convincing us of sin, through the sense wrought in us by its inevitable behests, of our powerlessness, as apart from Christ and from his inward Law and Power, to obey it; and the so enabling us feelingly and truthfully to utter the Aspiration, HALLOWED BE THY NAME, in so far as this Aspiration is the expression of our conscious Poverty, of our turning from Self as discerned to be unholy, to God as discerned through His Law, holy and just and good, to be Himself the fountain of all holiness.

And no otherwise shall we find that the whole inward or Christian and spiritual Law, which corresponds to the same Aspiration and which comes to a head in this Law of Truth, has for its end and aim the enabling us to complete our truthful utterance of this primal Christian Aspiration, by enabling us under Christ and his Spirit to hallow God's Name in our Lives also; to hallow it by and through every capacity, power, and energy of our Christian and Spiritual Life, as now constituted under the fully revealed and Holy Name of God.

Thus, at length, does our whole Being become truthful. Thus do all its subordinate powers become indeed, as they ought to be, ancillary to that central and spiritual energy of the daily renewed Will which *is* our Being, our real Self. Thus, at length, are we enabled to utter this Aspiration in spirit and in truth, not languidly and brokenly, but fully and fervently; not as from some fragment of our Being, but with the blended energy of our whole Being; not with the understanding only, or with the heart only,

but with Intellect, Affections, and Will; with the united and earnest voice of all our powers of body and soul and spirit, to give truthful utterance to those blessed words, OUR FATHER, WHICH ART IN HEAVEN, HALLOWED BE THY NAME.

CHAPTER VII.

RECAPITULATION.

WE have now, at such length as our general plan permitted, gone through two complete portions of the Sermon on the Mount: the Beatitudes, namely, and the Lord's Prayer; and also through the first complete portion of the whole Divine Law; namely, the Decalogue, as well in its original as in its full and ultimate form and import. We have endeavoured to present in order these several portions of our Lord's explicit or implicit teaching on the Mount, as succinctly as was consistent with clearness, in their most central and essential meanings.

It will not then, we trust, require much further explanation to show, either what parts of our provisional definition of the religious Province of the Intellect are thus unfolded; or in what manner each of these developed portions, with its relations to the others, is presented in the Scheme, or Synoptical Table

The Blessed Tempers, as by our Lord set forth, we may now assert to be the genuine elements of Personality, or personal character which constitute holy Being in its growth in man; and we may further affirm that our Lord, by thus setting them forth, has furnished us with the means (so we fail not in duly employing them) of discerning and expounding these Blessed Tempers in themselves and in their mutual relations.

That He has at the same time furnished us with the

NAMES which truly designate these genuine elements of holy personal Being, of growing holiness in man, is too evident to require insisting on, though this endowing us with their real names will be found a condition without which we could not be effectually and progressively endowed with a solid discernment and inward reception of the spiritual realities which these names designate—the realities, that is, of holiness in man contemplated as being daily renewed in the spirit of his mind.

We have further endeavoured to set forth the essential character of each of these Tempers considered in itself, and the real relations of interdependence which obtain amongst them; pointing out at the same time the appropriate Blessedness which belongs to each of these constituents of holy personal Being in man.

Accordingly the Synoptical Scheme will be understood as presenting these Blessed Tempers in the real order of their growth and development in man; each of them being accompanied by its own distinct and appropriate Blessedness: and as further presenting them together, in their integrity, as a living whole; as the complete Christian *ἡθος*, or character, accompanied by its full and proper blessedness: not, indeed, as having already attained its perfect holiness and blessedness, its full maturity and ripeness for heaven; but as being still and permanently in a state of growth, throughout all these its essential elements of holiness and of blessedness. Moreover, it will be readily perceived that each of the Blessed Tempers may be rightly regarded as implying in itself and involving, as taken up into itself and as it were

glorifying all those that in this order and method (which is indeed the order and method of growth) precede it, no otherwise than in the growth of the natural man, the state of perfect manhood implies and involves, takes up into itself and glorifies, the preceding states of infancy, of boyhood, and of youth ; or as any one of these distinct states of our natural life contains in itself the completion of all those which precede it ; and can neither be, nor even be conceived, excepting in so far as it presupposes and grows out of them.

Thus, as we have said, the idea and reality of growth is, throughout this integrant portion at least of the Sermon on the Mount, the ground-idea, the fundamental reality. And thus we are enabled rightly to regard any one of these Blessed Tempers—for example, the last of them,—as really involving and perfecting in itself all those which in our Lord's order precede it.

It will be observed, further, that these genuine elements of our real or spiritual Being, in its state of growth, are presented in two different parts of the Synoptical Table : first, as proceeding from on high, as a direct revelation from God, of the essential elements of man's holiness and blessedness ; next, as having been already implanted, as actually growing in man. This latter state of their actual existence and orderly development in the human soul, is denoted in the Table by inscribing them in their proper order of growth, on that lower portion of the vertical line which, as has been already explained, represents the genuine humanity :—man in his state of renewal after the image and likeness of God. On this line

the Blessednesses which accompany each of these Tempers are omitted, being here tacitly assumed as properly belonging to, if not essentially inherent in, the Tempers themselves.

So far then as the Beatitudes are concerned, the exposition already supplied, however designedly rapid, in order that their living unity of principle and method may be more readily perceived, and however on that account deficient in any fulness of detail, does, if it be indeed founded in truth, both explain and exemplify that Religious Office of the Intellect, which consists of the discernment and exposition, in themselves and in their mutual relations, of the Names which designate, of the elements of Personality which constitute, of the Blessednesses which belong to, and so in part of the methods also or means which realize, holy Being in its growth in Man.

And thus the provisional definition given in the outset, of the Province of the Intellect in Religion, appears to be so far, consistent in the main with our Lord's special teaching on the Mount, as that teaching is presented in St. Matthew's order; or, which we shall find to be essentially equivalent, as it is presented in the Synoptical Table.

Again, with regard to the Holy Christian Prayer, given by our Lord on the Mount, it has been shewn how this Prayer is, in the fulness of its import, the complete expression and utterance of all our worthiest energies and acts of communing with God: that is, of all the highest and most absolutely comprehensive energies and acts of holy Being, contemplated in its true state and condition

of GROWTH in man—in man, as renewed from day to day in the spirit of his mind.

It has appeared also in part, (though this portion of the subject will be more fully presented when we come to a further consideration of the whole Christian Law,) that the actual exercise or putting forth by us of these energies of a growing holiness, the real and continued performance by us of these acts of prayerful communing with God, are, and must be, among the very chiefest of the methods or means ordained and fitted for the daily realizing this growth of holy Being in our souls and spirits.

Moreover, from our contemplation of the Prayer, has resulted a discernment not only of its own form and import, as it consists of several distinct, yet intimately connected clauses, and as it thus intelligibly constitutes a living whole; but also, of its definite relations with the Beatitudes, as it presents in each of these successive clauses the utterance to God of each of the successive Blessed Tempers; as, in its completeness, it presents the full Godward voice and expression of the entire Christian character in a state of daily growth and renewal.

On these grounds we trust that the portion of our exposition which has the Christian prayer for its object, may be regarded as at once explaining and exemplifying, in strict accordance with our Lord's special teaching on the Mount, that religious Office, that part of the whole religious Province, of the Intellect, which consists in the discernment and exposition of the Acts which characterize, and so again, in part, of the Method which realizes, holy Being in its growth in man.

But neither can this portion of the subject be presented in its integrity, till we shall have gone through the consideration of the entire Christian Law, as given on the Mount, or as implied in what is there explicitly given; till we shall have examined that Law, as well in itself and in the mutual bearings of its several portions, as in its definite relations to the Christian Beatitudes on the one hand, and to the Christian Prayer on the other. For these relations and bearings are, in our view, of far too close and too living a character, to allow the possibility even, of a really adequate and satisfactory exposition of the Beatitudes, far less of the Prayer, which is indeed the informing and quickening spirit of a living obedience to the Divine Law, of a true *lawfulness*, as opposed to *lawlessness* (*ἀνομία*); without a due examination of that Law as a living whole in itself, and as connected throughout with both, by most intimate and important relations.

Although, however, it is clear that the entering at any length on this examination would be at present premature, perhaps a few remarks on the relations which subsist between the earlier portions of the Prayer and that part of the Law (namely the Decalogue, in the Christian fulness of its import,) which has already been considered, may serve not unfitly to introduce, in a succeeding portion of the work, a further consideration of the whole Law, in its relations as well to the Beatitudes as to the Prayer.

With regard then to the Decalogue, in its Christian and spiritual form and import, as that definite portion of the whole Divine Law which has already come under our notice; how can that primary utterance to God, OUR

FATHER, WHICH ART IN HEAVEN, that Address which so intimately pervades and quickens every other clause of the whole Prayer, be truly uttered to God, in its living connexion with that first Holy Aspiration, HALLOWED BE THY NAME,...AS IN HEAVEN SO ON EARTH; how can it be the genuine and truthful expression to God of our real Being, of that which is most genuine and truthful, most real and spiritual, within us; if, with all the less intimately personal and essential, with all the more outward and subordinate capacities, powers, and energies of this our real Being, of this central and essential Personality, we hallow not that NAME, either as it is revealed to us from heaven, or as it is called and put upon us on earth?

The not actually doing this, the failing to do it in that special manner wherein the Decalogue, in the Christian fulness of its import, prescribes and enjoins that we should do it, may be more and other than mere falsehood and untruth; more than doing that untruth which consists in a practical violation of the living as well as true relations that obtain between the Christian Prayer and the Christian Law. This failure may be, or rather it doubtless is, our misery also, and our sin; a sin against our own souls and our own blessedness, as well as against God: but still, in the first place and as the root of its other inherent evils, it can be rightly regarded only as a practical falsehood and untruth—a not speaking and doing The Truth. If with our spirits we aspire after the hallowing of God's Name, and yet with our practical powers strive not for that hallowing; there is falsehood, inward untruth, in our Being: we are at twain, not at one, with ourselves.

Obedience to the first Table of the Decalogue, in its proper Christian meaning, and up to the full measure of accorded might, that is, the most earnest obedience to it of which we are, under God and in God's order, from time to time capable, is an essential constituent, or real living element of OUR HALLOWING GOD'S NAME, AS IT IS THE NAME OF OUR HEAVENLY FATHER REVEALED TO US.

A similar obedience to the second Table of the Decalogue, in its Christian fulness, is an essential constituent, a real living element of OUR HALLOWING GOD'S NAME, no longer as having been REVEALED TO US ONLY, but AS HAVING BEEN ALSO, IN CHRIST, ACTUALLY PUT UPON US. And thus it is, that even as the words, "Our Father, which art in heaven, Hallowed be Thy Name...as in heaven, so on earth," constitute the utterance to God of a definite Aspiration from all that is most spiritual and real within us, of the spirit of our mind, in its genuine state of growing renewal; even so, and not otherwise, does our truthful, earnest obedience to the whole Decalogue, in the now Christian fulness of its import, constitute the utterance to God of the very same complete Aspiration, from all those practical powers and energies of our Being, which, in the highest truth of that Being, are subordinate and ancillary to THE REAL SELF, that is, to the Will in this its genuine state of growing renewal; and which (if we be indeed living in the order of God's Truth that maketh FREE, and of our own progressive Blessedness) must be ever, from day to day, more and more fully and freely subordinated to this growingly renewed and emancipated Will, this central and dominant energy of our real Being.

But this again is a part of the subject which cannot be fully unfolded, till we have examined the remainder of the Divine Law given on the Mount, that is, the more specially Christian and spiritual portions of it, as well in themselves as in their definite relations with the Beatitudes and with the Prayer, and also with that earlier part of the Divine Law itself, which has been already considered.

Such an examination of the Christian Law will therefore, if God permit, be resumed in our next Treatise.

Before concluding this portion of the work, we are however desirous of again briefly referring to the general definition with which it commences.

It will be observed that, in this recapitulation of what has been already done, we have spoken more than once of the methods or means which realize holy Being in Man : whereas, on looking back to our definition, the discernment and exposition of these methods or means, is not formally included among the genuine religious Offices of the Intellect. This most important and comprehensive Office was, however, not inadvertently, but designedly omitted, in order that attention might thus be pointed to the truth, that each one of the religious Offices of the Intellect actually enumerated in that definition, involves the discernment of one appointed mean for realizing the growth in man of holy Being ; that together they involve a discernment of all the great leading means which God has ordained and revealed for that blessed end ; in other words, that, taken collectively, they present the METHOD of man's real and progressive renewal in the spirit of his mind ; the Method of his Sanctification.

In so far as this truth has not already manifested itself during the separate consideration of each of these several religious Offices of the Intellect, it may be well to look back for a moment, and briefly reconsider them with reference to it.

It is then by a discernment and exposition, in themselves and in their mutual relations, of the Names which designate holy Being, in its genuine state of growth in man; by a discernment and exposition, that is, of the reasonable language which truly expresses this Being, that we are first enabled to discern and apprehend its Realities, in order to their effectual reception into our own souls.

On the presentment of these Realities to our reasonable faculties, by means of their Names and of the mutual relations of their Names, that is, by the means of truthful and intelligible language, by discourse of reason; we may not here enlarge. The extent and importance of this class of means through which the Realities of Holy Being can be primarily presented to us for our contemplation and reception, are well known to be far greater than those of any other class whatever. The Holy Being and the Holy Wisdom of God are first revealed to us, for our contemplation and apprehension, through the Holy Name and the Holy Word of God: and even so must all holy Being be first revealed to us through the names and the words which truly express it to our intellectual apprehension; and without the fulfilment of this primary condition, it is not in God's order that we should apprehend and receive into our souls the living Realities of holy Being.

Further: it is thus that we are indeed led, in the same

divinely-appointed order, from the Names to the Realities, from the signs to the things signified, from that which designates to that which constitutes, holy Being.

In virtue of what principles we are enabled, through language and discourse of reason, as primary means and instruments, to discern and expound the realities of holy Being, is a question of the deepest interest, and possessing the most immediate bearing on the general subject of this work. Since, however, the detailed consideration of so large a question would, at this stage of the enquiry, lead us beyond our prescribed limits, a few remarks with reference to it must for the present suffice.

In the first place, it is hardly necessary to premise, that language, though it is of power to present to us the Names of the several Realities of holy Being, and of the relations which subsist between them, has no direct and immediate power of actually endowing us with these blessed Realities themselves.

How then does it minister to our being actually endowed with them?

Without attempting at present to answer so large a question generally, let us confine ourselves to a single example. We have seen that the first real element of holy personal Being in Man, is by our Lord named Poverty in Spirit. The question is, in what respect are we nearer to the possession of this first holy and blessed Temper, by His having so named it, by His having revealed to us this its real and appropriate Name?

One important ground of an answer to this question we shall find in the fact that our Lord elsewhere assigns

this fundamental blessedness not expressly to the Poor in Spirit, but simply to the Poor: a fact which cannot but lead us to infer that, whatever may be the essential character of Spiritual Poverty, it must at all events have some very real and intimate relations with Natural Poverty; nay, that these relations must, in some important sense, approach to those of actual identity; for how otherwise could our Lord ascribe the same blessedness, at one time to the simply Poor, at another to the Poor in Spirit; and by His truthful word endow both these forms of Poverty with no mere promise, but with the actual possession, of the Kingdom of God? And if this be so, we have already made some advance towards a discernment of that primary, Blessed and Holy Temper, of which POVERTY IN SPIRIT IS THE NAME by Christ revealed to us; inasmuch as we have already learnt that this first element or state of holy personal Being has the very closest relations with actual or natural Poverty, a state with which we are all familiar. For, even if we have ourselves at no period of our lives felt it, yet the poor are always with us, and we cannot have wholly failed to enter into their wants and sorrows.

Pursuing this train of investigation, we shall find that though Natural Poverty is not necessarily identical with Spiritual Poverty, it is yet of power, if received as God ordains that it should be received, actually to become so: to grow out into the higher spiritual grace, as the hidden and formless root, when it has once felt the breath and the eye of heaven, grows out into the goodly stem, into the fair and fruitful branches.

And thus we are aided, by the revelation to us of its appropriate Name, not only in discerning, but in becoming possessed of, this Spiritual Poverty, as a real element within us of holy personal Being. For if poor ourselves, we now know that, by a right reception and use of our natural poverty, we shall become spiritually poor; if not poor ourselves, we now know that the same blessed consequence will result from our really entering into, and taking part in, the wants, the sorrows, and the sufferings of our brethren.

Having been led thus far towards a practical discernment of Spiritual Poverty, we begin to perceive further, how it is that Natural Poverty really has these vital relations with it; we perceive that as Natural Poverty makes us feel our real dependence on God from moment to moment, makes us ever feelingly pray to Him for the daily bread of our earthly Life; even so Spiritual Poverty makes us feel our real dependence on Him from moment to moment, makes us ever feelingly pray to Him, for the daily bread of our spiritual or heavenly Life. And still closer are these relations drawn, when we remember what has already been set forth, namely, that if our spiritual Life of progressive renewal be in Christ already begun, and if therefore the daily bread even of our natural Life be ever by us prayerfully, thankfully and charitably, that is, eucharistically received; IT BECOMES AND IS THE BREAD OF OUR WHOLE LIFE, spiritual and heavenly, as well as natural and earthly.

Thus Natural Poverty is itself a language, and, what is of all importance, a feelingly and universally intelli-

gible language, which God has prepared, that He might express in it the realities of Spiritual Poverty, so that all men should be enabled practically to apprehend, in order to their really receiving into their own souls, this first and most essential ground of their eternal well-being.

And thus it is that the very names and words which in their primary sense truly express the familiarly known realities and relations of Natural Poverty, become, in God's order, capable of truly expressing the as yet unknown realities and relations of Spiritual Poverty; and of doing this also with practical effect: with the effect, that is, of actually furthering or setting forward the bringing in of these new and blessed Realities into our souls.

Thus, moreover, we shall find it to be, with regard to each of these Blessed Tempers, till we arrive at the central Christian Blessedness of a merciful and forgiving spirit—that REAL SPIRIT OF THE KINGDOM, which discerns THE REAL THINGS OF THE KINGDOM. The Name of each, the language which may be truly used of each, has a twofold meaning; one expressing Natural Realities and their Relations, such as are already familiarly known and understood; the other expressing Spiritual Realities and their Relations, such as we have not yet discerned, but such as we are, through this very language, materially aided in discerning and receiving.

If then the revelation by our Lord of the Names of these new and blessed spiritual Realities does effectually and intelligibly further our inward reception of the Realities themselves, the first and most difficult step towards their actual reception into our own souls has already been

taken. For these Realities, when once themselves brought in, bring in with them the earnest also, each of its own proper Blessedness ; and thus engage our inward sense of that essential Blessedness in their favour. Moreover, when once really brought in, still more, when daily and progressively receiving increase within us, these new Realities of our enduring Life become themselves the objects of our awakening spiritual discernment, of our most intimate personal consciousness. Despite the reluctance of our remaining unrenewedness, we are conscious of discerning, of loving and desiring, their genuine spiritual beauty ; of understanding and rightly using their appropriate Names ; we feel and know them to be the elements of our permanent Being, of our real and enduring Blessedness. And thus, again, our discernment of the elements of Personality, or of character, which constitute holy Being, ministers to the realizing those elements in our own souls, and in the souls of others.

By what means, and in what manner, a discernment of the LAWS which determine and guard, and of the ACTS which characterize, holy Being, tends to realize the elements of that Being within our own souls, will, as we have already observed, be more easily understood, so soon as the course of this enquiry shall have brought under our review that remaining portion of these Laws and Acts which has not yet been considered ; though their general tendency to realize and unfold within us these elements of holy personal Being can hardly fail to be inferred from what we have already seen of them. The very discernment, that certain Laws really guard, and that certain Acts really characterize

holy Being in its growth in man, cannot but lead us, when once our Spiritual Life has begun, to subordinate ourselves to those Laws, and to exercise ourselves in those Acts; and so to heighten the proper powers and energies of that Spiritual Life, by duly exerting them.

Thus then we perceive in what manner the religious Offices of the Intellect are connected with, and minister to, the unfolding of our religious Life; of our real or spiritual Being: how it is that God's truth in Christ, really discerned, is of power to make us free.

And here our enquiry, having proceeded through those portions of its general subject which we proposed in the outset to consider in this publication, would, for the present, naturally terminate.

We are, however, unwilling to conclude the first part of this work, without briefly pointing attention to the essentially unselfish, and so far essentially Christian, Basis of Morality presented by this view of the Decalogue, as ordained to guard from violation that Revealed Name of God into which we are now baptized; and, only as guarding that Name, to guard also our own Being on which it has been placed. On this view, the fountains of the whole Moral Law, of our practical human morality, flow forth free from all debasing reference to the Actual Self. Our eyes are turned away from this Actual Self, with its inherent evils and falsehoods, to contemplate and to dwell on that One Holy Being, by contemplating and dwelling on whom the Real Self must be formed and grow within us: without contemplating and dwelling on whom, that new Adam which is in Christ Jesus can never indeed be formed and

matured within us, can never effectually wrestle with and thrust forth the old Adam of our unrenewed nature. Seen in this light the Moral Law purifies and strengthens that single eye to God's Glory, which leads us in very deed to do all things, not for our own sakes, but for the sake of that great Glory. Thus, and thus only, are we, in the very beginnings of our Spiritual Life, at once and for ever taken out of the domain of this Actual Self, as being in any sense a primary object of our religious strivings. On this view, even Self-culture, if regarded as a primary object, if not ever absolutely and consciously subordinated to that abiding energy of the daily renewed Will, whose truthful and earnest voice is, Hallowed be THY Name, becomes a deadly, all-corrupting poison; a poison which, when it has once pervaded our Being, fails not to break out into the loathsome leprosy of Self-glorification and Self-idolatry.

Is any one of us, for example, called upon to bear witness to the Name of God as revealed to us in Christ, the Name of the Father, the Son, and the Holy Ghost; to resist, and to frustrate, by whatever powers God has entrusted to him, any attempts to desecrate that now fully revealed Name, or to violate its absolute integrity? Is he thus called upon to witness against any of those fundamental heresies which dethrone the Personal, the Absolute, and absolutely Holy Lord of the universe, our Father and the Father of our Lord Jesus Christ; or which deny the Divinity of the same Christ; or which reject the Holy Spirit as a real and distinct Person of the Godhead; or, lastly, against any of those subtler and more insidious

forms under which these fundamental heresies do in our day more especially clothe themselves?

His first motive for bearing this witness, his primary object in thus hallowing, and to the uttermost of his power guarding from violation, the Holy Name, in that full integrity wherein it has now been finally revealed; is not, and cannot be, the preserving inviolate and intact, for himself or even for his brethren, the real and priceless possession with which he has thus been endowed, and without which his life must be, or become a living death. He shrinks by a spiritual instinct, if not through clearest insight, from thus perversely erecting an essentially subordinate, into the highest end and aim of all his strivings. He bears this witness, in order that first and foremost, and whatever else shall betide, he may, with the best energies of his Being, hallow that essentially Holy Name of God, which has in Christ Jesus been revealed to man.

Again, is any one of us enabled to crush a rising of godless anger: to crucify a lust which has no fellowship with Christ: to wrestle ever with that spirit of untruth and of lying, with whom the Holy Spirit, the Spirit of Truth, cannot dwell; whom that Holy Spirit can alone effectually supplant? His first, his noblest and most ennobling object in doing this, is not and cannot be himself: cannot be even his own real blessedness, his own real and personal holiness. Nay, if any of these genuine results, if even this last, the most real and glorious to himself, of all the results which can spring from the hallowing God's Holy Name, from the doing all things to His glory, be erected into an idolatrous substitute for that

genuine Object and End of his whole Being ; then these excellent results themselves will assuredly never be for him worthily realized. He cannot by this road attain his own personal holiness, his own personal blessedness.

In all these witnessings then, in all these strivings, his primary end and aim, his all-absorbing purpose, is and must be THE GLORY OF GOD ; and, as the first ordained means to this highest end, the hallowing, the guarding from desecration and violation, of God's Holy Name ; of that revealed Name of the Father, the Son, and the Spirit, which at his baptism was put upon him, into which he was baptized, and which now rests on and broods over him for evermore, to guard, in proportion as it is itself guarded, from violation and evil, every capacity, power, and energy of his whole Being ; every genuine element of his manifold Life.

END OF THE FIRST BOOK.

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